XII. SERMONS

PREACHED UPON SEVERAL

PUBLICK OCCASIONS:

By that Learned and Powerful Divine,

Mr. RICHARD VINES,

Late MINISTER of the

GOSPEL,



Mar. 166

ST LAWRENCE-JURY,

LONDON.

PUBLISHED BY HIMSELF.

TO WHICH,

Is adjoined the SERMON Preached at his Funeral,

By Mr. *THOMAS JACOMB,*

MINISTER of the GOSPEL at MARTINS LUDGATE.

LONDON, Printed for *Abel Roper* at the Sun against St. *Dunstans Church* in *Fleet-street*. 1658. 7.

4° F. 39 Th.

XII. SERMONS

PREACHED UPON SEVERAL

OCCASIONS:

By the Learned and Pious Divine,

Mr. ROBERT SINES,

Late Minister of the

GOSPEL

IN

LONDON.

Printed for the Company of

STATIONERS.

CALEBS INTEGRITY

In following the LORD fully,

IN

A SERMON Preached at Saint MARGARETS *Weſtminſter*, Before the Honourable Houſe of COMMONS, at their late ſolemne and publick Faſt, *Novemb.* 30th. 1642.

By RICHARD VINES, Maſter of Arts of *Magd.* Colledge in *Cambridge*, and Miniſter of the Goſpel at *Weddington* in the County of WARR.

Et facere, & pati fortia, Chriſtianum eſt.

LONDON,
Printed by *R. L.* for *Abel Roper*, at the ſigne of the *Sun* againſt St. *Dunſtans* Church in *Fleetſtreet*, 1646.

CALEBS

INTEGRITY

In following the Lord fully,

IN

A SERMON Preached at Saint

MARGARETS Westminster,

Before the Honourable House

of COMMONS, at their

Solemn and publick Fast,

November 30th 1642.

By RICHARD VINES, Master

of Arts of Magd. College in Cambridge,

and Minister of the Gospel at Wrat-

ting in the County of

SUFFOLK.

LONDON,

Printed by R. L. for John Bellamy, at the signe of

the three Kings against St. Dunstans Church in

Fleetstreet, 1642.

HONORATISSIMO,
GRAVISSIMOQVE
SENATUI PARL. DOM. COM.
HANC SUAM QUALEM-
CUNQUE CONCIO-
NEM HABITAM
APUD EUN-
DEM.

IN ECCLESIA SANCTÆ
MARGARETÆ,
APUD WESTMONASTERIUM,
SOLENNI, MENSTRUORUM JE-
JUNIORUM, DIE *NOVEMB.*
ULTIMO, ANNO 1642.
EX OMNIBUS, QUI
SACRIS OPERAN-
TUR, IN AGRO
WARWICENSI,
MINIMUS.

D. D. D.

RICHARDUS VINES.

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MINIMUS,
D. D. D.
RICHARDUS VINES.

CALEBS INTEGRITY
In following the LORD fully.

OR

The Pattern of a godly Man, going upon a dangerous ſervice, or at a deſperate point.

NUMBERS XIV. XXIV.

But my ſervant Caleb *becauſe hee had another Spirit with him, (or in him) and hath followed me fully,* (Hebr. *hath fulfilled after me*) *him will I bring into the Land whereinto he went, and his ſeed ſhall poſſeſſe it.*

THe Hiſtory whereof this Text is part, is a Narrative of one of the murmurings of the Iſraelites, which famous ſin of theirs is expreſt in ſome variety of ſtyle, being elſwhere called Temptation of God, or παραπικρασμὸς provocation, or imbittering of God, & ſomtime rebellion, which is a ſin incident to a people that are under promiſe, or in expectation of good from God, and yet withall, ſo Verſe 1. & 9. 11. & 22.

ſo encountred with temptations and obſtructions of their hopes, wave after wave, that they cannot unto themſelves by faith reconcile the promiſe, or tenderneſſe of God with his preſent providence and diſpenſation towards them, his footſteps being cloudy, and his hand heavy: whereupon their ſpirits are even by his probationary ſcourges imbittered againſt him, as if hee neither regarded his own truth, nor their ſufferings. And God again is imbittered againſt them for their unbelief in him, their jealouſie of him, their diſcontents, thought or vented againſt him; for God would not have the people of his Covenant, becauſe they are in ſtraits, to queſtion his reſpect to them; no, though they be between *Pharaoh* and the Sea, at point of periſhing: But if his preſent hand make them cry, *Alas, for the day is great, It is even the time of* Jacobs *trouble*, (and who will not ſhrink at the firſt putting his feet into cold water) yet to over-believe ſence, and adde withall, *but he ſhall be ſaved out of it.* This murmuring was the Tenth, the greateſt, and of the heavieſt conſequence.

Ier. 30. 7.

The Tenth, ſo God himſelfe numbers it, who, as hee keeps a Book of every mans particular ſins (as the phraſe of blotting out imports) and whereof every mans conſcience is a counter-part, ſo it appeares hence that he keeps an exact account of our Nationall rebellions and provocations, *Verſe* 22. *They have tempted me now theſe ten times.*

The greateſt, for beſides that it is after nine, and the repetition of a ſinne makes the latter *eo nomine* the greater, (*Ezra* 9. 14. *Should wee again break thy commandements*) I ſay, *abſque hoc*, their other murmurings aroſe upon their want of fleſh, bread, water, or ſome diſlikes of ſome particularly occonomy of God over them:

them: This ſtrikes at the root, at the throat of all, for now being in *Paran*, or at the Mountain of the *Amorites*, in the very borders of the Land of their reſt, ready to put in their ſickle to reap the promiſe made to *Abraham* ſo many hundred yeares before. They ſo undervalue and diſhonour Gods reſt made over by deed of promiſe unto them long agone, and now ready to be given by livery and ſeiſin into their hand, that they preferre a ſlaviſh life, nay, a grave in *Egypt*, before ſuch an adventure, *Would God that we had dyed in Egypt*, Verſe 2. *or would God we had dyed in the Wilderneſſe*, any grave would ſerve their indignation, rather then they would put on for this inheritance; and haply they thought (as we ſometimes doe in like caſe) that this Land being in promiſe, it ſhould have dropt into their mouthes, even without their opening them, and not have been a Land of conqueſt as well as promiſe, for ſo we fancy, that promiſes muſt fulfill themſelves, even though we be not in capacity of them, or contribute not to ſerve Gods command or providence in the way of reaping them. Chap. 12. 16. Deut. 1. 20.

And what was the conſequence? God was provoked, and in his wrath ſwore an oath exclusive of this people; led them off the borders of the Land, a forty yeares march in the Wildernoſſe, until all the Mutineers (all above twenty yeares old at their going forth of *Egypt*) fell therein. Upon which account, not a man of that great people (except *Caleb* and *Joſhuah*) of much above ſixty yeares of age came into *Canaan*.

Now if theſe things become examples, *rehearſed for our inſtruction*, 1 Cor. 10. 11.
then it is but laying the ſcene among our ſelves, and the reſult of it will be this; That it is not all one to

Na-

Nationall provocations of God, for which wee have long deſerved, that the hand ſhould write upon the wal, *that God hath numbred our Kingdom and finiſht it.* Wee ſhould be brought to the borders of that long prayed for reſt from our yoakes and burdens in Church and State, and then prove, as I may ſo ſay, run-awayes from *Edge* Hill, and ſtumble at the threſhold, deſpiſing the offer, cancelling our former prayers, ſcandalizing our ſelves, ſaying, *The time is not come, the time the Lords houſe ſhould be built,* and ſo wiſh for Captains that we may return into *Egypt*, as this people, *Verſe* 4. Might wee not feare ſuch another oath of God againſt us, and ſuch another pilgrimage of our ſelves in the Wilderneſſe of our own miſery, untill our carcaſſes were all falne as theirs.

Hag. 1. 2.

The occaſion of this mutiny was, Twelve Princes or heads of the Tribes, were ſent out to diſcover the Land, they went, returned, and reported, but theſe Twelve were not all agreed of their verdict, they were ten to two; The ten ſpoke their carnall feares, nothing but walled Towns, warlike people, ſons of *Anak*, the Land indeed is good, but like the garden of the *Heſperides*, Dragons keep it; not a word or ſyllable of Gods Covenant, Promiſe, or Preſence, to counter-ballance or make rebatement. The people are drawn after them and imbittered, they cry out that God hath betrayd their Lives, Wives, Children to manifeſt ruine, and to *Egypt* they will back again.

Numb. 30. 30, 31.

The two, *Caleb* and *Ioſhua*, controverted the ten, and proteſted. We are not able to ſay the ten, wee are well able ſaith *Caleb*; they are ſtronger then wee ſay the ten, they are bread for us ſay the two; we are Piſmires and Graſhoppers to them ſay the ten; the Lord is with us, fear them not ſay the two; they are fenced in with wals,

Cum Cap. 30. 31, 32, 33. Cum Cap. 14. 8, 9.

and

and Giants ſay the ten; their ſhadow is departed from them ſay the two; This was the conteſtation, but the Noes carried it, and though *Caleb* and his fellow plyed the people with Gods preſence, power and promiſe, and with the experience they had had of him, yet they got no heat into them, but the heat of inſolency & rage, *All the Congregation bad ſtone them with ſtones*, Verſ. 10 Spirituall arguments to a carnall heart, are but warm clothes to a dead man; when men have once a prejudice againſt God, as if he would be falſe to them, and think their faith in his promiſes will be but a ſnare to engage them into ways deſtructive of themſelves, then it's no oiling of a wheele ſo skotcht: for it is a ſure rule, hee that hath no faith to make uſe of God, would by no means have need of him. When this people ſaw the great worke which God had done upon *Egypt*, then they believe; Exod. 4 31.
the faith of a carnall heart is laid up in preſent ſence or evidence of Gods hand; but while the *Anakims* are alive, God is no body to them; a hard heart will not bring up former experiments of God, to charge new dangers in the face, for though ſaith *Moſes*, you have ſeen ſo much of God already, *yet in this thing yee did not believe the Lord your God.* On the contrary, *Caleb* values God alone againſt all that can be ſaid, and makes the Giants but Piſmires to his faith, by ſetting God by them, of ſuch down-right is God to a ſpirit of faith in that very thing wherein to an unbeliever, he doth not ſo much as ſtirre, much leſſe turn the beam. Deut. 1. 31, 32.

So much for the ſurvey of the Suburbs of the Text, whereby you already do perceive, that here is ſomthing that is proper to the Meridian of our own caſe.

And now I am at the words, which are an exception of *Caleb* out of the number of them, whom God by

oath peremptorily excluded the Land of promiſe for their Rebellion, and therein we have,

1 Gods teſtimony of him.

2 Gods promiſe to him.

1 Gods teſtimony of him. { 1 *He hath fulfilled after me.* 2 *He had another ſpirit with him.*

2 Gods promiſe to him. *Him will I bring*, &c. and therein,

1 The aſſignement of *Calebs* plot, the Land he ſearched, or that part of it into which he went.

2 The ground of that promiſe, becauſe *hee had another ſpirit, and hath*, &c.

3 The entaile of the promiſe, or the inheritance upon his ſeed. *His ſeed ſhall poſſeſſe it.*

I begin with Gods teſtimony of this ſervant of his, *He hath fulfilled after me*, which after this time you may obſerve to be ſet as a mark of honour upon this man: inſomuch as when his name is named, this character ſirnames him, *He that followed me fully*; in like manner, as that brand ſticks upon the name of *Ieroboam*, *Hee that made Iſrael to ſin.*

Deut. 1. 36. Ioſ. 14. & 6. & alibi.

I liſt not to vex the words. The Hebrew being מלא אחרי, *hee hath fulfilled after mee*, anſwered with πληρῶν ἀκολούθησεν; in the new Teſtament, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή, 2 *Cor.* 10. 6. *when your obedience is fulfilled*: but I will not ſtand to rub that eare, which will yield me no more corn then the Tranſlation hath beaten out. *He hath followed me fully*, as if the Lord had ſaid, he hath ſtuck cloſe to me, and improved the buſineſſe under his hand, howſoever ſucceſſeſly as to the people, yet dangerouſly as to himſelf for my ſake, & managed it to the beſt advantage of my honour, by valuing me, my promiſe, preſence, power, againſt all Objections made by humane

humane wiſdom; or Objections laid by humane power.

Let us now ſee what the Text holds forth unto us, and that Honey is beſt, which runs freely from the combe; we muſt not commit rape or extortion upon the Word of God, a ſin too frequent in our times, by ſuch as are moſt zealous for their party, for how many doe καπηλεύειν τὸν λόγον τοῦ θεοῦ, *comparari verbum Dei*, as the Apoſtle ſpeaks, daſhing and mixing as Huckſters doe their wares, adulterating the pure word with their own crude fancies, and ſo uttering and venting it abroad into the world, to the great ſcandall of Scripture it ſelf, godlineſſe, learning, and ingenuity.

The Obſervations that offer themſelves willingly are theſe.

1 *That God makes great reckoning of, and gives ſpeciall teſtimony unto ſuch his ſervants who fulfill after him.* My ſervant *Caleb* hath fulfilled after me.

2 *To fulfill after the Lord, proceeds from another ſpirit than the unbelieving* Iſraelites *are acted with all.* Hee had another ſpirit with him.

3 *Such ſhall not loſe by the hand, who out of a right ſpirit do follow the Lord fully.* Becauſe, he had, &c. him will I bring into the Land, &c.

For the firſt, it is not *Calebs* commendation onely, but every mans duty alſo, who bears this ſtyle, *My Servant.* You heare that *Solomon* who out of complyance with his wives, tooke in alſo, as I may ſay, Concubines to Gods Temple, is therefore charged, 1 *King.* 11.6. *Not to have fulfilled after the Lord*; and *Iehu* who out of complyance with that policy which proved fatall to that Kingdom, not caſting out that *Ieroboamiticall* Idolatry in being, is likewiſe charged, 2 *King.* 10.31. *Not to have obſerved to walk in the Law of the Lord with all his*

heart: both of them are taken as defective in this duty, hee that tooke in more, and hee that caſt out leſſe then might anſwer the levell of Gods order of worſhip, and judge the ſame in other caſes. For it is plain by our Saviour his frequent and inſtant importunity, that his people muſt deny, loſe, ſell, forſake, hate all, not onely all ſin, but all deareſt things of this life, which are lawfull, neceſſary, and (out of the caſe of impediment of our following of Chriſt, and their competition with him) worthy to beſought or enjoyed, which can import no leſſe then this duty of *fulfilling after the Lord.*

Nor are theſe meerly Evangelicall counſels to ſome perfect men, but obligatory of all Chriſtians, otherwiſe that weight could not be laid on, which is, *Whoſoever doth not this cannot be my Diſciple*, And indeed, as the Philoſopher ſaith of privation, that it is one of the principles of naturall generation; ſo is ſelf-deniall and the whole ſale of all for Chriſt, it is the firſt leſſon, howſoever it be laſt that is well learned, being the only *removens prohibens*, that which removes all impediments of our fulfilling after Chriſt. And as the times of Chriſt, oppoſite to the inſtitution of the Goſpel did require the inculcation of this Point, ſo ours, oppoſite to the reſtitution of Gods worſhip to it's native ſimplicity, do beſpeak the ſame, being ſuch, *In quibus animum firmare oportet conſtantibus exemplis*, as he in *Tacitus*.

For the opening of this Point, we ſhall conſider,

1 What ground-work is requiſite to be laid in a man, that he may fulfill after the Lord.

2 What it is to fulfill after him.

3 Why we ſhould fulfill after him.

For the firſt of the three, I ſhall acquit it in foure things, of which the ſecond will riſe out of the firſt, the third

third out of the ſecond, the fourth out of the third.

1 The firſt and indeed the root of all the reſt, is this, that there be in a man a principle of ſaving faith, cloſing with Chriſt to ſecure the preſent and finall eſtate of the ſoule, or the ground-work of ſound Regeneration and converſion to God; there may be many workings or gifts of the Spirit of God in and unto men, in whom there is not a ſpirit uniting to Chriſt, and there is a dogmaticall faith of holding the truth in opinion and aſſent which is not juſtifying of the perſon by reception of Chriſt; now there muſt be ſuch a ſpirit, and ſuch a faith as may carry the ſoule out of it ſelf for ſubſiſtence, and above it ſelf in operation and working, ſo that God may be ἀφ' ὧ & εἰς ὅν, from whom and unto whom the ſoule doth act, and then it will follow, that hee that hath caſt his ſoule on Chriſt by faith, ſecuring the mayn eſtate thereof, ſhall themore eaſily caſt away his life, eſtate, &c. in a particular cauſe for him. Hee that through all the pangs and ſtruglings of the new-birth, diſcouragements at the weight and height of his ſin, oppoſitions of reaſonings, deluſions, and flatteries of ſelf-righteouſneſſe, violence of hell it ſelf, hath ſhot the mayn gulf and hath landed in Chriſt, ſhall with more facility lay aſide his leſſer, his outward intereſts for him, for it is a terrible thing for the ſtouteſt heart alive to look ſuch a danger in the face, as for ought hee knows may at one blow kill him and damne him, or in a moment, ſend him both to his grave and Hell, it makes a man follow the Lord fully, when he obeyes the Commandement by the ſame faith, whereby hee receives the ſaving promiſe, and offers up *Iſaac* by the ſame faith, whereby hee got him; that is, to obey and ſuffer by a juſtifying faith, as they, *Heb.* 11. whoſe acts there expreſſed, were

not moſt of them juſtifying acts, yet done by a ſaving and juſtifying faith, for ſo it is the ſame hand which ſhuts and cloſes upon the gift, and opens it ſelf to work. And yet I muſt needs preoccupate an Objection, and grant that *Abraham* who believed the mayne promiſe without ſtaggering, ſhewed ſome trepidation, when he conceived himſelf in danger of his life, *They will kill me*, ſaith he; but that is but the encountring of ſence with faith, which ſence fights ſore againſt faith, when it is upon it's own dunghil, I mean in a ſenſible danger, natures retraction of it ſelfe from a viſible feare may cauſe the pulſe of a Chriſtian which beats truly and ſtrongly in the mayn point, *the ſtate of the ſoule*, to intermit and faulter at ſuch a time; but the Needle will return to the true point again upon ſelf-recollection, *That godlineſſe hath the Promiſes that belong to this life and the life to come:* as for ſuch men whoſe hearts are not ballaſt with grace; no marvell if they ride uncertainly and are up and down in rough water, for though in fair and eaſie weather they may keep tune and time, yet it will be no wonder if they ring their bels backward when things begin to be on fire, *Religio religat*, Godlineſs binds faſt.

Gen. 12. 12.

2 The ſecond is, That a man affect God himſelfe, and account him his great reward, and this is the immediate effect of ſaving grace and faith, to bring the ſoule into the eſteem and acceptance of God himſelf for our πρῶτον ὑπόκ., or chiefeſt good; it is true thoſe Promiſes, *I will call for the corn and increaſe it, and will multiply the fruit of the Tree and of the Field*, are bleſſings and benefits of his Covenant, *Ezek.* 36. 29. And *bleſſed are the people that are in ſuch a caſe*, Pſal. 144. 15. but the main Promiſe of the Covenant is, *I will be their God and they ſhall be my people*; and then ſaith the Pſalmiſt, *Ibid.*

Yea

Yea bleſſed are the people whoſe God is the Lord: That which we call *amor amicitiæ* or *conjugalis* cloſes with the perſon, and not onely with benefits. The firſt Commandement ſhews that this is the moſt naturall order; firſt, to have God for our God, and then and thence to performe other duties. Servility when one is awed from ſin, or driven to duties by the whip, and mercenaries when one is drawne by meere benefit or reward, are the bane of following the Lord fully: He that parts with ſin as a ſlave, parts with it and loves it, and will in the calme gather up again that which he caſt over-board in the ſtorm; and he will perform duties and hate them: He that follows God as a mercenary will no longer *uti Deo*, then he can *frui mundo*: He will uſe him while he can ſerve himſelf of him. Duties and ſufferings are irkſome things without that *ſuave condimentum*, the love of God himſelfe. I know the opinion of merit with God or men ſweetens ſharpe duties and ſufferings to ſome palats, but that is but *dulce venenum*, a ſweet poyſon to all we do, it fruſtrates our very Faſts, *Did yee at all Faſt unto me, even unto me?* Was it not an argument of an excellent ſpirit in *Moſes*, when God offered him the benefit without himſelf or his preſence, *Exod.* 33.2. *I will ſend an Angell before thee, and I will drive out the Canaanites, &c.* but *I will not go up in the midſt of thee*; and this was the reaſon, I ſhall but *conſume* thee if I do; what a faire offer was this, and what a reaſon of Gods deniall of his own preſence was that, and yet *Moſes* could not be content with it; *For if thy preſence goe not with me, then carry us not up hence.* Let us be here in the Wilderneſſe under thy Cloud, rather then poſſeſſe a *Canaan* without thee. Zach. 7.3. Exod. 33.15.

3 The third is, To value Gods intereſts in any buſines under

under our hand, more then our owne, his Goſpell, his cauſe, his glory; and this riſes out of the former; for he that loves God himſelfe, above himſelfe, will value Gods intereſt above his own. It is the property of a ſincere heart to obſerve, what ſhare God may have in any action or duty to which hee is called, and to diſtinguiſh and abſtract it from his own. Wee have a famous inſtance in *Moſes*, who was offered a private fortune, even by God himſelf, *I'le make of thee a great Nation*, greater and mightier then they; no (ſaith he) Lord, thou wilt be a loſer by it, and thou ſhalt run the hazard of thy honour; and ſurely as God was diſpleaſed with *Balaam* for going, though he bad him go, ſo the Lord would not have taken it ſo kindly of *Moſes*, if hee had taken him upon the offer hee made in a time of his heat againſt his people; nothing makes a man eccentrick in his motions ſo much as private reſpects; hee that hath an habituate by-end, hath as it were a nayle in his foot, and though he may go well enough in ſoft ground, yet hee wilt halt when he comes in hard way: If ever in any great buſines God did intwiſt his own intereſt with ours, it is now in our caſe, and if there be any that could be content to ſit downe in the ſettlement of their liberty and property, without further care of Religion, and to dwell in ſeiled houſes, while the houſe of God lyes waſte: let mee put them in mind of *Reuben* and *Gad*, who being ſeated in their plot, would yet march on to ſee the reſt of the Tribes ſetled, as well as themſelves, before they would ſit down; and ſayth *Moſes*, if you will not do ſo, *ye have ſinned againſt the Lord, and be ſure your ſin will find you out*.

Numb. 14. 11.

Hag. 1. 4.

Numb. 32. 18, &c.

4 The fourth is, To be able to periſh for God, and this riſes out of the former, for he onely can lay himſelf out

out for God, that can lay up himself in him: And it is a point of great ability, *I know how to be abased, how to hunger, I can do all things. Phil*, 4.12. Let no man say, *Paul* thou must hunger and be abased, it is a matter of necessity, nay, but yee see he makes it a point of ability in him, that he can be in a necessitous condition; a man shall never be quiet nor at point, till hee can lose himself to save himself, as Christ speaks, and perish to live, for he shall be daunted at every alarum of ill tydings, fearfull of the shadow of the Crosse; every danger in a duty awes him; every frown of a great man dastards him, untill he can perish in his reputation, and be vile, more vile, yet more vile for God, or can come to that, *They would not be delivered.* It was the greatest heart-breaking to *Paul* when his friends in affection to him, would have besought him out of his own danger, *Acts* 21.13,14. And this ground-work being well laid, you may easily see how possible and probable it is, that such a man should follow the Lord fully, especially in the matters of God and of Religion, wherein many excellent *Romanes* to their Country and true Patriots, prove very truants and heavy slugs. Heb.11.35.

I come to the second thing, *viz.* what it is *to fulfill after the Lord*, or who may be said to do? And this I shall briefly run through.

1 More generally.

2 More particularly.

1 For the more generall explication of this point, *To fulfill after the Lord.* 1 Excludes partiality in the Law of God and takes in integrity. Patiality is either in the negative part of the Law, and that is when a man casts off some sins, & hath some other, one at least, *in deliciis*; or in the affirmative part, when he plows here, & makes

a bawke there, this cannot be following fully, for that consists in integrity of aversion from sin, and of conversion to God, *quoad assensum & conatum*. 2 It excludes sinisterity of ends, and takes in sincerity, for the Scripture brands it for an emptinesse of fruit, when a man brings forth fruit to himself, *Hos.* 10. 1. *Israel is an empty Vine, he brings forth fruit to himself.* 3 It excludes lukewarmnesse and takes in zeal, not that preternaturall heat, miscalled zeal, for that is a disease rather then a grace; zeal should eat us up, but not eat up our wisdome, nor should pride eat up our zeal. 4 It excludes the meere forme of godlinesse, and takes in power; for form wants the chief dimension of holinesse, which is depth and substance; therefore those follow not fully, that run before the commandement in outward form, but walk not after it in morall piety. 5 It excludes withdrawing and takes in constancy, for τελέως & εἰς τὸ τέλος, to follow fully, and go on to the end, are much at one; hee that walks fully after the Lord, walks finally after him. But this fulfilling after the Lord, doth not necessarily require legall perfection, as to exclude all sin out of the person, or his ways, for wee heare of none besides the two *Adams*, in whom it might be said οὐκ ἐστὶ ἁμαρτία, there is no sin; though it was said of one, and may be of other true *Israelites*, οὐκ ἐστὶ δόλος, *there is no guile*, or predominant hypocrisie; Neither doth this fulfilling after the Lord, exclude inequality, and take in the same measure as necessary in all, for the fulnes of two vessels, doth not infer the equality of them; God hath differently tallented men with grace, parts, means, opportunities, and he doth not require him that hath but one tallent, to put forth five.

2. For the more particular explication of the point, and

and firſt, who fulfils after the Lord in duties of obedience, and that is when a man walks,

1, Univerſally in compliance of heart and endevour to the whole rule, clipping off induſtriouſly no part of that ſervice which beares Gods ſuperſcription upon it, though it may be to him harſh and unpleaſant, yet the command of God ſhall both awe and draw the heart unto it, for that word, *I am the Lord thy God*, makes every Thou ſhalt of his, and every Thou ſhalt not, acceptable to a godly man, and this is to walk εἰς ἀκρίβειαν, fully.

2 Freely, though no rod be holden over us, the Laws curſe is the Impreſt ſhilling to force a ſervile ſpirit, but the love of God is the byas of a voluntiere. Grace is that whereby God is free in giving to us, and grace is that which makes our hearts free in obedience to him, and this freeneſſe of ſpirit will be moſt ſeen, when there are moſt rubs in the way, for then he that moves by outward poyſes will ſtick and be dull: as when a bowle runs up hill every rub ſlugs it, but when it goes downe hill a rub quickens it; a free ſpirit is enkindled by that which quencheth another man.

3 Satisfied in part with duty, and with the conſcience of ſincerity and exerciſe of his graces therein, though ſucceſſe anſwer not; what a joyfull man was *David* when he and his people had offered ſo willingly the materials of a Temple, though he might not build it, 1 *Chron.* 29. What pleaſure took *Paul* in infirmities and reproches for Chriſt, when the ſtrength of Chriſt was *perfected in his weakneſſe*, 2 *Cor.* 12. 10. And this is that ſatisfaction wherein a good conſcience findes ſome reſt, when a man can pray, can believe, wait and ſpeak for God, though the ſucceſs and event anſwer not his duties or deſires, a good heart is loaden with the very burden

of duty, and finds ease when it is sincerely discharged, let the issue be as it will,

4 Independent upon, and unrespective unto the eye and account of men, and that, 1 Though equals interessed as well as he do desert him, as the ten did *Caleb* and *Joshua*. 2 Though the people misconstrue him, as these did them; he that walks by mens countenance or eye, steers by a Planet, and not the Pole-Star.

2 To fulfill after the Lord when impediments lye in our way, and crosse winds carry us from the Port, is,

1 To reckon upon God with us, against all mountains of opposition, so *Caleb*, *The Lord is with us, feare them not*. Thus the Prophet animated his man being in
2 Kings 6.16. feare, and *Hezekiah* his Subjects, *There be more with us then with him*, yet had he none but God to recken on,
2 Chron. 32.7. and the *Assyrian* had a hundred fourescore & five thousand at least; such is this God of ours, who sayth, *Shall I bring to the birth, and not cause to bring forth*, *Isa.* 66.9. who promiseth *Jacob* the worm, that hee shall be his instrument to *thrash mountains to dust*, *Isa.* 41.14,15. and what comparison between a worm and a mountain, what other reason is given of the breaking in pieces of all confederacies and associations against the Church, but only this, *For Immanuel*, *Isa.* 8.10. and it might teach all the world, to say when they set against God, *si collidimus frangimur*, as the earthen pot against the iron rod breaks not the iron, but is it self broken.

2 To stand firm, by setting one foot upon the experiences wee have had of God, and the other upon his promises yet in expectation; for our experience of him, we may argue from his opening of the red Sea, to his opening of *Jordan*. Hee that opened the Sea to bring us into this wildernesse, will surely open a River to let us

out.

out. And for his promiſes to his people, they will eat their way over all Alpes of oppoſition, God will be the Midwife of them to deliver them of their wombe, as it's ſaid, *He hath fulfilled with his hands, that which hee ſpake with his mouth.* 2 Chron. 6. 4.

3 To fulfill after the Lord, being in incumbrances inward, outward, is,

1 When a man prefers not a quiet *Egypt*, before a troubleſome and hazardous adventure upon the Land promiſed; He will never repent of his choyce of God, nor of his ingagements to his cauſe, though hee ſuffer for it, and loſe by it, he will never ſay, would God I had dyed in *Egypt*, nor found for a parley with the world and ſin, nor found a retreat to his heart, to march away from the cauſe or work of the Lord.

2 When we miſconſter not Gods intention & meaning towards us, nor put a falſe gloſſe upon his hand that goeth forth againſt us, like theſe rotten-hearted *Iſraelites*, that cryed God would betray them; it is hard when his covenant, truth and love, cannot vindicate him from all poſſibility of falſhood towards us, or forgetfulneſſe of us. Keep up good thoughts of God, that if he bring us not into *Canaan* at the fore-doore, yet after he hath led us about to humble our pride, he will bring us in at the poſtern, as he did this people; and if he ſave not *Jonah* by the Mariners, hee may ſave him by the Whale that ſwallows him.

3 The third thing is, why his people ſhould fulfill after the Lord, in which I will be brieſe, for *Eliah* his reaſon is enough, *If the Lord be God, follow him*, for all attractives are in him, all remuneratives, all reſtoratives, and he expects it of his people, commends it in them, and rewards it to them: He expects it, I know *Abraham* 1 Kings 18 21.

ſaith God, that he will do ſo and ſo: Hee commends it, as here he doth *Caleb, he followed me fully*: He rewards it, as here he promiſeth, and afterward performed to *Caleb*, and generally they that follow the Lord home.

1 Shall ſee more of him.

2 Receive more from him.

1 They ſhall ſee and taſte more of him, for *then ſhall we know the Lord, if we follow on to know him, Hoſea 6.3.* we ſhall ſee him in oftner experiments, and obſerve the curioſity of his contrivements and workmanſhip in his ways, and that is one reaſon why hee crumbles his mercies to his people, and why they have his bleſſings by retail, that communion and trading betweene his people and himſelf may be mayntained, and hee more ſweetly enjoyed: ſo the Cloud empties not it ſelf at a ſudden burſt, but diſtils and diſſolves upon the earth drop after drop.

2 They ſhall receive more from him; he meaſures liberally back to them that mete liberally unto him: They that will have their fill of God, muſt hold on to the loſſe of a duty or ſuffering, for uſually hee reſerves the beſt and fulleſt cup to the laſt; wee know what *Saul* loſt by not holding out one moment longer, his men melted from him, the enemy was ſtrong and neer, and himſelfe had ſtayed almoſt to the end, yet for want of a minute, he loſt by it, *1 Sam.13.13. Thou haſt done fooliſhly, for now would the Lord have eſtabliſhed thy kingdom for ever*, we know not what wee loſe by making haſte, and not holding up our hands as *Moſes* did, to the going down of the Sun.

For the Uſe or Application of this Point,

Uſe 1. Firſt, it meets with the murmuring and diſaffected *Iſraelites*, who, whether out of neutrality or malignity, ful-

fulfill not after the Lord, being either purely privative in reſpect of this duty, or poſitively diſaffected, of theſe we have infinite, and of divers principles, It's ſtrange, that men ſhould be no more ſenſible of the ſin of lukewarmneſſe, but that our Saviour gives a double reaſon of it. 1 That they are not ſtone cold, that is, not ſo vitious or profane as others, for there are not ſo many degrees of cold in the lukewarm as in the cold water; but they ſhould conſider that the lukewarm are more offenſive to Chriſts ſtomack, and can leſſe be borne by it. 2 That lukewarmneſs is attended with ſelf-conceit and ſecurity, *thou ſayſt I am rich and have need of nothing*, but Revel. 3 17. this ſecurity ariſes out of ſelf-ignorance, by which key whoſoever is lockt up, they lye faſt. I ſhall not ſo much diſcuſſe the ſin, as the principles whence ſuch indifferency towards, or malignity againſt God and his ways doth flow. As,

1 Some are indiſpoſed meerly out of a ſtupid careleſneſſe, lying aſleep in the ſide of our toſſed Ship in this great ſtorm, folded faſt up in blindneſs and ſecurity, as blanks in a Lottery, and they are but white paper, having nothing written on them; ſuch as theſe, like *Samaritans* are a kin to the *Iews* when the *Iews* proſper, and diſclaim kinred when they go down, being ready to contribute their Eare-rings neither to golden Calf nor Tabernacle; or haply indifferently to both, I meane Popery and purity are to them alike; And ſuch is the caſe for moſt part of ſuch poore ſouls among whom there hath been no viſion, their Idol-ſhepheards having made their people Idols like themſelves; not ſeeing, not hearing, not having any ſpirituall ſence; nor are they much the better who have had ſome rare Sermons, moſt what about Orders and Ceremonies, and ſuch extrinſecalls,

which have proved as a thrum left in the loomes, to which our craftſ-maſters might more eaſily tye in their new piece, and if in no other, yet in this reſpect, deſerve caſtigation; becauſe they have ſo taken up Pulpits, Pens and Tongues, as to commit waſte of pretious time of affections between brother and brother, and even of the ſubſtance of practick godlineſſe, which hath ſuffered by ſuch diverſion; nor yet are they more awakend, whoſe Preachers have been but Ethick Lecturers reading morality, whoſe Miniſtry hath not been firſt a fiery Serpent to ſting the conſcience (for Gods witneſſes are called
Revel. 11. 10. *tormentors of the inhabitants of the earth*) and then a pole to hold up the brazen Serpent to the wounded.

2 Some are indiſpoſed to this duty of fulfilling after the Lord, out of policy, and that is either policy of ſafety or of temperament.

1 Of ſafety, as a reed in the ſtream, which ſtands becauſe it yields to the tyde and ebbe, and bends the ſame way as the ſtream runs; the wiſdome of theſe men (as they call it) makes them ſtand as ſpectators upon the ſhore, while the Ship is toſſed at Sea, applauding themſelves alone to have hit the right blot, and cenſuring all others that endanger themſelves for the Truth; If there be deliverance they ſhall have part in the benefit without their care, coſt or trouble, and have ſhare in the winnings though they have nothing at ſtake: but put caſe a man is not agreed *in hac hypotheſi*, that ſuch or ſuch a cauſe is Gods, and therefore cannot lay out himſelfe in it, or ſuffer for it. I anſwer, when men are indiſpoſed towards a duty they can eaſily plead in Bar, every leſſer ſcruple, or hæſitancy of mind, which if they might forbid the action, notwithſtanding more preponderating arguments, Melancholy and Satan would have us at ſuch

a paſſe, as we ſhould do little or nothing; as it is a ſinfull thing to raviſh the judgment, to go without, or againſt the dictate of it; ſo it is dangerous to enſlave it to baſe fears, intereſts, luſts; the heart is not more fraudulent than in ſeeking conviction, being like a Clyent inſtructing his Councell, and laying open all that favours him, concealing the ſtrength of what may be ſaid againſt him, and when a rotten heart is pitched upon a verdict like a partiall and ingaged Jury, it will hold to it, let the evidence be what it will, reſolving to elude the evidence and not ſee it. And if inconviction of judgment, was but enough to free a man from the ſin of not doing a duty, a man might the better reſt in it; but ſince it is not, let every man labour to avoid that perplexity of ſinning, if he perform, and of ſinning, if he perform not, and to that purpoſe, not only ſearch the Word of God, but purge his heart from the falſe byas; nor onely praying, but praying for practick ends, *He that will doe ſhall know*: and let not the common ſence and concurrent judgement of thoſe that trulieſt feare God be utterly ſlighted as inconſiderable, for though that be no rule determining my act, yet it is a ſtrong motive of my more diligent inquiry. I conclude with that of our Saviour, *He that will ſave his life ſhall loſe it*. It is a mans perdition to be ſafe, when he ought to periſh for God. John 7.17.

2 Of temperament, I mean ſinfull, ſuch as are they that cry, *Divide the living childe*, or can be content to make a mixture, like the tranſplanted Nations, 2 *Kings* 19.ult, *Who feared the Lord and ſerved their graven Images*. If there be any that can go ſo low as to give toleration to Popery (though now the Papiſts put themſelves in ſuch a poſture as they ſeem to threaten to give, rather then take) let him conſider that we have bin too

liberall in connivence that way already, and is it not therefore *that war is in our gates*; The ſetting up of *Reubens* Altar had preſently ſtirred up war againſt them, if the miſpriſion had not been cleered, that no Religion was therein intruded; and what ſay the meſſengers of the Tribes, ſent upon the Embaſſie, *Rebell not againſt the Lord nor againſt us, Joſh* 22.19. We ſhall ſmart for it if you do it. Let their Popery and our Popiſhneſs go forth at once for ever: and ſo I would cloſe this point, but that having named the word Temperament, I would not be miſtaken, as if I meant to blow the fire which needs no bellows, flaming already out at the houſe top, to which every good man ſhould bring water and not oile. For *love peace*, ſaith the Scripture, yea, *ſeek it when it is wanting to you*, yea and *follow it* when it is flying from you; but yet withall the ſame Scripture couples peace and truth: peace and holineſs in our loving, ſeeking and following, for we ſhall have a dear bargain of it, if wee ſell truth to buy it, and therefore wee muſt not play booty with one another, to riſe winners, and God who hath greateſt intereſt to be the loſer. Wee ſhould be happy in ſuch Treaties, as might not prove a *Trojan* horſe unto us, and which might heal us to the bottome, and not skin us over. And for him that delights in bloud, let *ſatiate ſanguine* be his burden.

Judges 5.8.

3 Some are indiſpoſed to this duty out of feare, as

1 Feare to be engaged, ſtanding with one foot within, and another without the threſhold, looking backward and forward, afraid of every new ſtep, ſaying as *Cæſar* at *Rubicon*, yet we may go back, and of ſuch men there can be no certainty; for as it is ſaid of thoſe that followed *Saul, they trembled after him*, 1 *Sam.* 13.7. and the next news of them is that *they were ſcattered from him*, *verſe* 11. So is it here.

2 Fear

2 Fear of losse by the Reformation, and such is every *Demetrius*, whose Trade goes down by it, and therefore no wonder if all the Craftsmen cry up their *Diana*; there is but little more reason for ingrossers of dignities and livings in the Church, then for Monopolists in the State, yet let not that Oxe his mouth be muzled that treads out the corn: If our Churches be made golden Candlesticks, let not Candle-rushes be set up in them: If our Ministers be Angels, they must have wings, and their feathers not so pluckt-off as to prevent their flying; there is no colour of fear of this from a Senate of such Learning, Religion, and already declared resolution, for starve the Nurse, and she must needs starve the Child; the Bird that is to keep the Nest & sit upon the Eggs must have her meat brought in to her, and not flye abroad to purvey for her self; nor makes this any thing against that freenes of preaching the Gospel, which some in simplicity or worse do urge as inconsistent with liberall mayntenance; for even the Volunteer follows not the War at his own charges I say no more but this, that poore pittances and meer benevolences, are but too like a prisoners mayntenance, whose small allowance, and almes-basket to boot, keep him still hungry.

3 Feare or hatred of the purity of Ordinances and power of Religion, of which thousands will say, as they of Christ, *Mal.* 3.2. *But who may abide the day of his comming, and who shall stand when he appeareth, for he is like a Refiners fire and Fullers sope.* This root bears Gall and Wormwood, *Deut.* 29.18. unto such the burning and shining light of the Ministery is terrible; and the more, when they shall not be able at pleasure to hamper it in the old snare of Ceremonies, or bring upon it the old Extinguishers with that facility as wont; it is a mark

of a *Philistine*, if the Ark of God smite him with Emerods and afflicts him, it serves not the *Israelites* so.

4 A scrupulous feare of sinning against authority, and in truth the tenderneſſe of the conſcience in that point is to be approved; for God hath ſo hedged in Ma-
1 Pet. 2. 13. 14. giſtracy, *whether the ſupream or ſubordinate*, that whoever breaks through that hedge, ſhall feel the thorns in his ſides, and therefore conſcience muſt acquit it ſelf, of it's warrant and ſincerity, that it ſeeks nothing but the ſaving of the Ship and Maſter from the violence of the ſtorm; and in that caſe once ſpeaking Aſſe ſaid reaſon, who having ſaved her ſelf, yea and ſaved her Maſter from the Sword, againſt his own will, did thus plead
Num. 22. 28, 30 againſt his anger, *What have I done unto thee, that thou haſt ſmitten me, was I ever wont to doe ſo before time.*

Uſe 2. Let this point help forward our Humiliation this day, for our not following the Lord fully, and is it not time, when our former rebellions againſt and provocations of
Ezek. 14. 21. God, do now plead againſt us by the firſt of Gods 4 ſore judgments, the Sword, and that Sword the ſoreſt of all Swords, which kind may yet doubtleſſe be caſt out by Prayer and Faſting: nor ſhall I now at this time ſet in order before you our former Nationall ſins, for which God hath been a *Moth* unto us, and is now become a *Lion*; for from ſo ſmall a thing as a *Moth*, doth he threaten to be a *Lion* unto *Ephraim*, *Hoſ.* 5. 12. &c. Let us rather apply our ſelves to take notice of ſuch marks of Gods diſpleaſure as are now upon us, ſince wee came to the borders of our happineſſe, and obſerve the reaſon why we are wafted from the ſhore ſo far into the mayne back again. When was the venome ſpirits of men ſo diſcovered as now of later times, *When I would have healed* Iſrael, *the ſin of* Ephraim, *was diſcovered*, *Hoſ.* 7. 1. Healing times are diſcovering times; and have we not cauſe

to

to look for that in *Joshua* 24.20. namely, that the Lord should *turn to do us hurt, and consume us after hee hath done us good*; or for that in *Numb.* 14.34. *Yea shall know my breach of promise*; Our Ark is like *Noahs* floating upon the waters. Wee have many *that are weeping for Tammuz*, thirsting for the return of their *Adonis*, wee Ezek 8.14. have bitter murmurings and eructations of Gall against God and his Truth, we feare our remedies, wee are full of divisions, sinfull, pænall in Church and State. Wee abound in jealousies, a just punishment of our provoking God to jealousie of us by our former dalliances with superstition. *Wee are discouraged because of the way, and speak against God and* Moses, *Numb.* 21.4,5. and therefore hath the Lord *sent fiery Serpents amongst us*, that bite us and even devoure us, Religion is torn into divisions and fragments, the swarme is up and settles in so many places, as without great mercy, they will never be got into one hive, such symptomes do wee put forth now that God is healing us, and are come to such a *crisis* as makes our hearts to bleed, what is there in *Ireland*? what in *England*, but *pila minantia pilis? quis talia fando?* What Monster of cruelty can endure to see his Mothers bowels so ript up. Where are our publick spirits remote from mixture of private ends? What Souldier is willing to forget his *auream messem*, or golden harvest, and rather be bankrupt by grace, then make the State bankerupt by war? What Delinquent rather offers up himself to Tryall, and saith, *Take mee up and cast mee forth into the Sea, so shall the Sea be calme unto you?* Surely God will fetch our pride out of us by strong hand, if we take not off the head of it, and cast it over the wall, to prevent his indignation; and yet we have marvellous mercies too, if we had eies to see thē. God hath evidently shown that he is in our burning-bush, we had other-

Ionah 1.12.

wise been in ashes by this time, and so wee are like the flint between the hard hammer and the soft pillow, and have cause of the best kind of humiliation, which is *to love and weep*, as that woman did: if we be not battered into the mould, why are wee not melted, that wee may run into it? and let these humiliations be continued in their vigour, that frequency beget no formality; for *the valley of Achor is given to us for a door of hope.*

Hosea 2. 15.

Use 3. Let it set an edge upon you to fulfill after the Lord.

1 When he goes before you, that is, ἀκολουθεῖν.

2 When he flyes from you, that is, διώκειν.

1 When the Lord goes before you and invites you yet after him, by making the track of his feet evident; we must not sit still, when his Cloud ariseth to move forward, it's safe to march after it: and surely if God be to be seen. 1 In nicks of time, *Tanquam à machina.* 2 In working or creating good out of evill, hope out despaire, furtherances out of oppositions, &c. 3 In seasonably discoveries of Clouds, while they were but like a mans hand. 4 In ministring or suggesting timely antidotes or preventions. 5 In entangling the Spiders in their own web, or bringing down enemies by their own hands. 6 In drawing hopefull blessings on, upon their way above our first thoughts or ayme, as he drew on *Luther*, whetted by importunity of Adversaries; then is God gone out before us, wee may see his foot-steps in all these ways, therefore follow him.

2 When he flyes from you, yet then follow him fully: Doth he hide his face, delay to heare, lengthen our danger, are things in worse state with us since *Moses* came? are Treaties abortive, Fasts unprevalent? &c. let us not turn back and say, *This evill is from the Lord, why should we wait upon him any longer?* There is reason that

that God ſhould be ſharp, wee have inveterate ſtains to be waſht out, which will hardly be got out, untill the cloth be almoſt rub'd to pieces: Chriſt came with a ſhaking of the Heavens and Earth, and all the Nations, *Hag.*6.7. after ſuch concuſſions, *The deſire of all Nations ſhall come*; nor did Chriſt riſe out of his grave without an Earth-quake, *cum duplicantur lateres, venit*; Moſes; for how could mercies be wonders, if ſtraits were not wondrous; though obſtructions be obſtinate, yet Chriſt will come in to his people, even when *the doores are ſhut:* preſently after *Marahs* bitter waters, God brought *Iſrael* to *Elim*, where they had twelve Wels of water, and threeſcore and ten Palm-trees, *Exod.*15.27. God hides himſelf to be ſought, delayeth to be importuned, flyes from us to be followed.

I will add but a word or two of encouragement.

1 To all.

2 To you our Honourable Senatours.

1 That which I ſhall ſay to all is this, that if we fulfill after the Lord, wee ſhall cut ſhorter our travails and troubles: ſo had this people done if they had followed the Lord fully at this time, wee lengthen our miſeries by ſhortning of our duties, and the Lord keeps aloof from us, becauſe wee ſye aloofe from him: God is diſabled from doing great works among us by our diſtruſt, *He could do no great works among them, becauſe of their unbelief*, ſayth the Text: Or admit we be long holden off our happineſs, as *Caleb* was kept out of his promiſed inheritance forty yeers, yet ſhall Gods promiſes fill our laps at laſt; the longer day God takes to make payment, the more he gives us at the laſt. If he come not to heal *Lazarus* while he is alive, we ſhall loſe nothing by it, for he will come to raiſe him when he is

dead

dead; therefore let us follow him fully, both by prayer, and all possible contributions to his work, and cause, and Gospel; what if we have not an eare-ring left, so that the Tabernacle have it: water wee see puts it selfe to extremities, and contrary to particular nature, rises upward *ad prohibendum vacuum*, to prevent a fraction in the universe; who is likely to save his own Cabbin when the Ship founders; but it may be the work sticks, and it may be at thee; why is not thy shoulder at the wheele, when the Cart is stalled; though *Israel* stick at first in *Egypt*, yet they went out at length with the *Egyptians* leave, Exod. 11. 7. *and not a dog* (as the Text saith) *moved his tongue against them.*

12. To you of Senatorian order, be you encouraged to follow the Lord fully, and let not the Luminaries of the highest Orbe be slowest of motion, you have need of encouragements, that you may scatter the obloquies, the scandalls, suspitions, jealousies had of you, and endure the contradiction of such as are affraid to be healed: In the Universities they complain their Muses lye a dying, O let it never be by or under your hand, but onely teach them as of old they were feigned, so now really to frequent and be Mistresses of purer fountains: Some cry out that Religion will be changed, and that there will be an alteration thereof, If this Objection arise from this, that the Ceremonies and usages hitherto offensive and burdensome, are likely to be abolisht, what can be said more against them, for it is not time to cast them out, the rather, because they are accounted such immoveables, that to remove them, is to commit waste upon the very freehold it self. It's time to break the brazen Serpent, & to call it *Nehushtan*, a piece of brasse, when it's idolized; or if rather the quarrell arise from that pure administra-

tion

tion of Ordinances of worſhip which is deſired, is it not as void of reaſon; for ſhall perfective alterations be accounted deſtructive, doth the changing of the Tabernacle into a Temple, wherein are ten Candleſticks for one and more ſetledneſs and beauty, imply any change of Religion? Others finde out as many Religions as wee have Articles of Doctrine, nine and thirty, and upbraid us with Sects and Schiſmes, &c. which truly are our miſery, and fill us with ſcandals, ſhame and ſorrow; yet this I may ſay, that if every ſeverall or new opinion, makes a new Religion, then wee have more then ſo many: If not, then doubtleſſe wee have fewer, but whatſoever it be, it is but a fond thing to ſay there will be no building, becauſe the timber, ſtone, materials lye yet in confuſed heaps. I beſeech you to ſet on work hewers in the Mountains, and ſtone-ſquarers, to prepare timber and ſtones to build the Temple, that our *Ieruſalem* may at length be a City compact together, and at unity in it ſelf. And as for all aſperſions and reflections upon you, follow the Lord fully; and as the eclipſed Moon by keeping her motion, wades out of the ſhadow, and recovers her ſplendour, ſo ſhall you, *For every tongue that ſhall riſe in judgment againſt thee thou ſhalt condemne; and this is the heritage of the ſervants of the Lord.*

2 King. 5. 15, 18

Iſa. 54. 17.

For the confirming of you in following after the Lord, I might put you in mind, what Gods people have done for God in preſſing extremities. Namely,

1 Doing that which ſaving the preſſing caſe, it might be queſtioned whether they ought; an inſtance whereof we have in *Phineas, Numb.* 25. 13. who by an act of zeal, turned away the neer approching wrath from *Iſrael*, and *made an attonement for them*, by ſuch a ſacrifice as it's

doubted by what warrant hee offered it up, I meane the execution of Delinquents, and yet is justified and highly extolled by God for it. And so *Esther*, in a time of
Esther 4.16. extremity, put her self to do that *which was not according to the Law*, to draw forth her people out of destined destruction; nor do I know how she could have answered it to God, if her particular observation of that humane Law, had forbidden her the rescue and preservation of a whole Nation of Gods people, and yet the Law she broke was capitall, as she saith, *Verse* 11. and therefore she goes on with this resolution, *If I perish I perish*; whereby it appears shee could in this case have comfortably perisht in the breach of that known Law.

2 Standing to it, so as it might be questioned whether it was needfull, and it is the case of *Daniel*, *Chap.* 6.10. whose keeping his thrice a day devotions, and opening his windows towards *Jerusalem*, not abating of the nũber of his Prayers, nor performing them in a more concealed mãner, to have avoided the malice of his accusers for one Moneths time (for no longer was the Interdict to last) may seem more then needs; yet hee did not budge a jot, nor abate a circumstance, because he saw his Religion was stricken at, and his sincerity put to the tryall, which he was resolved to mayntain with (as I may so speak) a holy obstinacy, whatsoever came on it. I do not urge these examples, to precipitate any man unto rashnesse, especially in cases not thus circumstanciated, but to shew how fully they went after the Lord, in that wherein carnall wisdome might and would have found sundry specious elusions to have evaded the duty.

I shall resume the exhortation in a few words, as touching your advancing and setling Gods interest, and
2 Chron. 14.5. then hee will settle yours; *Hee took out of all the Cities* (saith

(saith the Text) *the high places and Images, and the kingdom was quiet before him*: If you will build God a house, he will make you an house; as it was said to *David*, labour ye therefore to set up the Evangelicall worship and regiment of Christ, so as there may not be one *howbeit*, 2 Chron. 20.33
if possible, as there was in that of *Asa*, *Howbeit the high places were not taken away*; which work we shall bring to best perfection, if we adhere to the Word of God, and print after such an originall as went before all editions of errour: not that I would tye any man to such examples, customes, constitutions of the Word, as were meerly occasionall in their both rise and use, and respective to times then being, for what would that differ from a superstitious valuing of the brazen Serpent, after the use of it was out, because it once had institution of God; but of this point no more now: My businesse is, to excite you to follow the Cloud, and the Rock shall follow you; let Seedsmen be sent forth into all our fields, that the people may be taken by the conscience, and not only conformed by Law, for the strength and continuance of a Reformation, lyes not all in the Magistrate, but in this, that the people receive the truth into them and among them, who otherwise will be but as Hens in a coop always boaking to get out which was the reason that they were so up and down in *Judah*, according as they had remisse or religious Princes; and by this means also shall Popery be profligate, and Papists converted a little better, then meerly by oath of Supremacy and Allegiance, which breed such a generation as is contrary to rule of Philosophy, which is *Generatio unius est corruptio alterius*, whereas these new Protestants are Papists still.

Finally, If there be some crosse springs in the locke,

some propheſie may lye againſt our preſent hopes, for God hath his *arcana Imperii*, or if neceſſity of times, unripeneſſe of the people, ſhall retard the work, ſo as it ſhall be ſaid, *ſo many years was this Temple in building*, yet I ſay to you as the Lord to *David*, 2 *Chron.* 6. 8. *Thou didſt well that it was in thine heart*: and let but a right ſpirit (namely a ſpirit of adherence unto, and acquieſſence in God) carry you on to fulfill after him, and then, though *Caleb* through the peoples rebellion, wander in the wilderneſſe forty yeers, and be kept off his promiſed reward; yet hee ſhall come into poſſeſſion thereof at laſt, *and his ſeed ſhall inherit it*, and ſo I ſhould come to that which remayns in the words, as namely, That

Doct. 2. *To follow the Lord fully proceeds from another ſpirit, than the unbelieving Iſraelites are acted with all*: and this ſpirit of *Caleb* was cleerly that which the Apoſtle calls a *ſpirit of Faith*, in cloſing with, and cleaving unto God alone. I cannot particularly handle this point, only be bold to caſt in a word or two towards the ſetting of the byas right way, elſe a man may run and never obtain. If wee would have the hand of the Diall to point and goe right without, the wheels and poyſes muſt be right within, and we muſt not onely look at the work wee have to do, but alſo to the principle within us, that it be a right ſpirit, for there is no queſtion but that a man of no filiall diſpoſition towards God, may be Gods tool or inſtrument, or (if ye will) Gods ſervant, to performe ſuch or ſuch a ſervice right in Gods ſight, I ſhall not need to ſhew how far a man may goe, and what adventure hee may make in a good cauſe upon other reaſons, principles and motives than proceed from a Goſpel ſpirit; *Cyrus* proclaims liberty to the Church, 2 *Chron.* 36. 22. yet was he a man *that knew not the Lord*. I doubt not but a Pro-

Proteſtant upon a dogmaticall faith or beliefe of his teners and principles, might among Papiſts die upon them, and yet come far ſhort of ſalvation; how far would the name of *Abraham* or *Moſes* have carried a *Jew*, even a *Jew in letter?* Martyrdom is no merit.

Let every man therefore *take heed to his ſpirit that hee deal not treacherouſly*, for how ſoever your good ſervice periſhes not to the Church or Common-wealth, yet it periſhes to you, if you be not carried with hearts full to God. Many a man is a Carpenter to build *Noah* an Ark, wherein himſelf is not ſaved. There are many reſt in their meer oppoſition to, and hate of Popery, as if that ſhould ſeal up their ſalvation; and many again will reaſon thus, The cauſe wherein I am is good, it will ſwim out its gods, and that is their plea. Alas, this is not all, for be the Proteſtant truth never ſo cleer to thee, and be the cauſe thou art in never ſo good, yet thou mayeſt be loſt in it, as the *Egyptians* were loſt while they went in the ſame path, wherein the *Iſraelites* were ſaved; therfore pray and ſeek for ſuch a ſpirit of chuſing and following the Lord thy God, as may enſoule thy actions or outward works; and then beſide the acceptance and teſtimony thy ways ſhall find with God, thou ſhalt be able to go through, & fulfill after the Lord, which a man upon naturall parts, and ſtrength of morall principles or vertues, ſhall never do, *for youths ſhall faint and be weary, and young men ſhall utterly fall*, Iſa. 40. 30. that is, men of moſt able ſelf-ſufficiencies, who though their motion was ſwift before, yet when they come to the centre of their own ends, they reſt and proceed no farther; ſuch a ſpirit therefore as *Caleb* had, doe you reſtleſly ſeeke of God the giver of it *to them that ask him*, that being ſincerely carried, (which in great and glorious actions is the Mal. 2. 16.

more hard you may reap the *Euge* of a good conſcience, which is better then the *Hic eſt* of all the World: and not only ſo, but there will be more hope of the worke when it is carried on by ſuch hearts, as God ſaid of *David*, he was a man after his own heart, and what follows, *He ſhall fulfill all my will*, *Acts* 13.22. And of *Hezekiah* it is ſaid, that in every work that he began in the ſervice of the houſe of God, and in the Law, and in the Commandements, to ſeek his God, *he did it with all his heart, and proſpered*; ſuch hearts, ſuch ſucceſſe wee pray to them that are now engaged in this great work, that ſo promiſes with the entayle of them upon Poſterity may follow ſuch *Calebs* for ever.

2 Chron. 31.21

FINIS.

IT is this Day Ordered by the Commons now assembled in Parliament, that Mr. Vincent shall be desired from this House, to print the Sermon he preached before this House at Saint Margarets Westminster, this Day: and it is further Ordered, that he shall have the usuall Privileges as others formerly have had, that none shall Print or reprint his Sermon, but such as he shall appoint.

H. Elsynge Cler. Parl. D. Com.

Die Mercurii, 30. Novemb. 1642.

IT is this Day Ordered by the Commons now assembled in Parliament, that Mr. *Vines* shal be desired from this House, to print the Sermon he preached before this House at Saint *Margarets* Westminster, this Day at the publike Fast; And it is further Ordered, that he shall have the usuall priviledges as others formerly have had, that none shall Print or reprint his Sermon, but those whom he shall appoint.

Henry Elsyng, Cler. Parl. Dom. Com.

I appoint *Abel Roper* to Print this Sermon.

Richard Vines.

THE IMPOSTVRES OF Seducing Teachers Discovered;

In a SERMON before the Right Honourable the LORD MAJOR and Court of ALDERMEN of the City of *London*, at their Anniversary meeting on Tuesday in Easter week, *April* 23, 1644. at *Christ-Church*.

By RICHARD VINES, Minister of Gods Word at *Weddington* in the County of *Warwick*, and a Member of the Assembly of DIVINES.

The second Edition.

2 TIM. 2. 17.
And their word will eat as doth a Gangrene.

LONDON,
Printed by *J. M.* for *Abel Roper*, at the signe of the *Sun* over against *Dunstans* Church, 1656.

2

TO THE
RIGHT HONOURABLE
THE
LORD MAJOR
AND
COURT OF ALDERMEN,
of the Famous City of
LONDON.

Right Honourable and Right Worſhipfull,

AN *Epiſtle Dedicatory uſually beſpeakes a Patron, and then the Reader is epiſtled afterward. I intreat Readers only and Patrons no further then the Truth may challenge them* ſuo jure. *Though I ſhould have done my ſelf but right in ſending this Sermon forth into publike, yet your Commands were the ſtronger tye upon me. It was received with ill reſentment by ſome whoſe Character not I but the*

Apostles gives in this Text: the aspect whereof is (I believe) no more pleasing then the Sermon; Either they should not wear such faces as are afraid of this glasse, or wash first, and then they will not be angry. I should rejoyce to offend any man for his good, and be afraid to please him for his hurt; I intended it for a stay to the mutant and unstable; a stop to that Gangrene which I hope is not crept so neer the Head as to have taken any of you; who in other things have been so far from being Children *tossed to and fro, with windes, stormy winds, that from you posterity shall learn to be* men. *The very holding up of the Text in open view may be a* quo vadis? *to one or other. If not. Yet* Thou hast delivered thy soul, *Ezek. 3. 19, 21. is some comfort to him who humbly presents this Sermon to your hands and eyes; with some enlargements here and there, which the time denyed to your eares; and whose honour it is to be*

Your Servant for Christ,

RICHARD VINES.

THE IMPOSTVRES OF Seducing Teachers Diſcovered;

EPHES. IV. XIV, XV.

That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſſe, whereby they lye in wait to deceive.

But ſpeaking the truth in love, may grow up into him in all things which is the Head, even *Chriſt.*

THE Goſpel had no ſooner aſcended the Horizon of the Gentiles, and diſpel'd that univerſall ſhade wherein they had been benighted, but the Devill erected his factories in thoſe new diſcoveries to intercept the trade

of truth, therefore is our Apostle in many of his Epistles, so much in fortifying beleevers against the impressions of seducing teachers, and the hystorie of a *Luthers* time doth witnesse also that it is the lot of reformations while they are green and recent, to be infested with such sects and doctrines as haply were never before heard of, and therefore it concernes all to be careful what money they take when the markets are so full of adulterate coyn, and to be armed against the scandal thence arising, as if the truth were the mother of such monsters which are none of hers but are laid at her door to bring her into discredit; we must expect no lesse, nay haply we have here an argument that the truth is at the threshold, for it is not ordinary that tares grow any where but in the wheate field. The Text too fitly serves our own Meridian, being purposely chosen to give antidote against the infection of seducing teachers.

a *Fatemur quidem novas quasdam & anteanon auditas sectas, Anabaptistas Libertinos, Mennonios, Zwenkfeldianos satim ad exortum Evangelii extitisse*, Juel *Apol. Eccle. Anglicanæ. Vide* Sleidanum *in commentariis.*

Whether the word *Henceforth* do look back to the time past, and imply that the *Ephesians* had been like children tossed to and fro, as is generally conceived by the b Greek expositors and others, I shall neither enquire nor insist upon it, but shall take it as a reflection from what the Apostle had said in the beginning of the chapter, where having in the 4, 5, 6, verses, numbered seven *ones*, *one body and one spirit, one hope of your calling, one Lord, one faith, one baptisme, one God and Father of all*, wherein the *Ephesians* and all beleevers are concenterated. He passeth on and toucheth upon gifts and ministeries given to the Church by Jesus Christ, sitting at the right-hand of God, in which form of expression he seemes to allude

b Ἵνα μηκέτι νήπιοι ὦμεν τοῦτο πρὸς τοὺς πρόθεν φησίν. Chrisost. Theophilact. Oecumenius. &c.

the [c] *Romans* in their tryumphs, wherein the Conquerour having the glorious Captaines at his chariot, scattered his munificence in congiaries and donatives to the souldiery and people, for so our Saviour *ascended up on high, and led captivity captive, and gave gifts to men:* and what are those gifts which might become the magnificence of a Conquerour so triumphant? Are they not ministeries? ver. 12. *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers,* a royall donative given in the day of his triumph: but the use and end whereunto these ministeries are subservient and instrumentall addes value to them, as it is set forth, ver. 12. 13. 14. 15. *For the perfecting of the Saints,* &c. *That we henceforth be no more children.*

[c] As he doth elsewhere, *viz.* Luk. 2. 1. and to the Olympick exercises, 1 *Cor.* 9. 24. 25. &c. *& alibi.*

In the next you have { A Character, and An Antidote.

The character is of 2. sorts of persons { The Seduced, The Seducer;

The Seduced are called *children tossed to and fro, and carried about with every wind of doctrine.*

The Seducers are said to be sleighty, crafty, and to have their artifices, methods, stratagems of deceiving, *by the sleight of men and cunning craftinesse, whereby they lye in wait to deceive.*

The Antidote or preservative is two fold;

1. The Ministery which Christ hath given to his Church, *He gave some Apostles,* &c. That henceforth we be no more children, *&c.* for the salt (*ye are* saith Christ, *the salt of the earth*) serves to preserve the people from being flye-blown with every

corrupt doctrine unto putrefaction.

2. The holding fast of the substance and vitals of practick godliness, ver. 15. *Following the truth in love, grow up in all things into him which is the Head, even Christ.* The fortifying of the vitalls is a repercussive to all infections from the stinking breath of a corrupt teacher.

I shall open each part of the Text as I come to it. And first the character or description of the Seduced, or of them that are unstable; for there is no doubt but the Apostle intends to descypher instability and fluctuancy by these words, *Children, tossed to and fro, and carried about with every wind of doctrine*; which is a sentence (as every eye may see) carried on in metaphors and figurative expressions; only some criticks might haply ask what decorum of speech there is in children tossed to and fro and carried about with winds? For had it not been more congruity to have said *waves* tossed to and fro, or *clouds* carried about, then *children*? But we must not teach the Spirit of God to speak, the sence is obvious and proper; for the better rendering whereof we may consider;

1. By what name unstable people are called, *children.*

2. How their instability is expressed, *Tossed to and fro and carried about.*

3. What cause there is of it, *Every wind of doctrine.*

[d] παιδία & τέκνοι are synonymies, 1 *Cor.* 14. 20. with Heb. 5. 13. *& alibi.*

1. For the first. They are *children*[d], so called, not in respect of age, but of knowledge and understanding, 1 *Cor.* 14. 20. be not children ταις φρεσιν in understan-

standing, but be men: Where τέλειοι perfect and ripe men of knowledge are opposed to children, that is, ungrounded and unskilful ones, *unskilful in the word of righteousness, for he is a babe*, Heb. 5. 13. Such babes the Apostle calls *carnall*, though they be in Christ, 1 *Cor.* 3. 1,2,3. and opposeth them to *spiritual*, that is, perfect or ripe of knowledge and judgement; and you may see that such men, that are shallow and unballast with knowledge, are easily carried into envying, strife, factions, one crying up *Paul*, another *Apollo*, *ver.* 4. yea they become the certain prey of Sectaries and Seducers, made prize of by them, as the word signifies, *Col.* 2. 8.

And so נְעָרִים & פְּתָיִים *in veteri Testamento.* Isa. 3. 4. Prov. 19. 25. Eccles. 10. 18. *& alibi.*

συλαγωγῶν, Col. 2. 8.

2. For the second, their instability is expressed in two metaphors, *tossed to and fro, and carried about*; the former is drawn from a wave of the sea (for κλύδων is a wave) and so it denotes an uncertain man that fluctuates in opinion, and is explained to the full, *James* 1. 6. *a wavering man is like a wave of the sea, driven with the wind and tossed.* The latter from a light cloud swimming in the ayre, carried about in a circle having no weight in it, and may well be expounded by that of *Jude* ver. 12. *clouds without water carried about.* Nor wave nor cloud have any consistence, but are alwayes in motion if any wind be stirring, you shall in vain look to find them anon where you see them now.

† κλυδωνιζόμενοι ἀνέμοις περιφερόμενοι.

3. For the third, the cause of this instability is *every wind of doctrine*, there are winds of persecution that overthrow the house upon the sand, and there are winds of doctrine that tosse to and fro these children. Scripture mentions chaffe and stubble driven

with wind, the reed shaken with the wind, the wave, the cloud tossed and carried by the wind. It is because we have no weight in our selves, nor solid principles, that the wind hath power over us, they are light things and moveable, that are at the command of every wind: when the Apostle saith *wind of doctrine*, he implies that there is no solidity, and when he saith *every wind*, he implies that there may be contrariety in those doctrins to one another, and yet every one tosses some waves to and fro, and carries some clouds about, nay the very same cloud that is now carried one way, is anon carried another; and what a miserable passe is he at, whose Religion consists in some empty opinion, and is but thereof tenant at curtesie to the next wind that blowes, being carried about with every g change or novelty of doctrine. There are others that are unstable, not for want of principles and knowledge, but rather want of a good byas of sincerity for God, being carried about too, but it is by their Interests and ends, whereby they are off and on, up and down, as the sent lies, and as the game which they hunt doth lead them, with these I have not much to do at this time.

g *Heinsius exercit in locum: doctrina indies mutabilis.*

Having thus opened the words of the first part, I shall now sum them up together into this point.

Doct. *Children* (that is, ungrounded people who have no sound bottome of knowledge) *are apt to be tossed to and fro, and carried about with every wind of doctrine.*

1. *Children*, is a word denoting relation or imperfection; Relation, and so *ye are all the children of God by faith in Jesus Christ*, Gal. 3.26. Imperfection, so in that

that of the Apostle, 1 Cor. 13. 11. *When I was a child I spake as a child, &c.* There are many of this denomination in the Church, for as in a School there are divers formes, and commonly the most Schollers are in the lower, so is it in the Church of God, there are abecedaries, babes that are to be taught τὰ στοιχεῖα their letters, *Heb.* 5. 13. the first elements of the oracles of God, and to be fed with the spoon, or as the Apostle calls it, *milk*. He did not think himself too high to feed with *milk*, 1 *Cor.* 3. 2. Therefore let no Minister be he never so learned, scorn to be an Usher under Christ, to teach his petties their *a. b. c.* If the people had not pleaded their rotten charters of age and marriage against Catechisme, and the Minister had not thought himself too good to teach them their letters and first elements, we had not seen so many children carried about with winds of doctrine: Pride (I fear) hath made both ashamed of the duty, the one to teach, the other to be taught, and I would that both were now humble enough to acknowledge the fruit of that neglect.

Now children are so called, by reason of the imperfection of their knowledge, either in respect of the measure of it, or of their ungroundednesse in it, and its lying loose in them without rooting.

1. In respect of the measure of knowledge, which is low and meane, though themselves be stedfast in it and unshaken: It is not a swimming but an anchoring and centering knowledge, and stakes them down from fluctuancy and tossing, and this is, by having the savour, virtue and sweetnesse of that they know: He that hath a little knowledg well tryed

by

by the touchstone of the word, and tryed in his own experience to be humbling, quickning and comforting, he loves the truth, and love will establish him in it; upon that reason which *Peter* gave to Christ, Joh. 6. 68. *Whither should we go? thou hast the words of eternal life.* The Apostles while under Christs own ministery and wing were but very raw in knowledge, (and thereby we learn that no doctrinall teaching or ministery, though of Christ himself on earth, can make way into the heart of man until the Spirit come,) yet so much they found in the words of Christ that they knew not whether else to go, because eternal life was in them; and this testimony our people cannot but give to our deserted Ministers, that the words of eternal life is in them, and why then will they not reflect upon themselves and say, *whither shall we go?* I would not tread out the least sparke except it be wild-fire in the house-eaves which may set the whole Town afire. God hath his babes, to whom I would recommend for their comfort the comparing of *Heb.* 5. 13. with *Heb.* 6. 9. where the Apostle having called them babes that had need to be taught the first principles, doth yet say, we are perswaded of you things that accompany salvation, and makes mention of their work and labour of love, for there may be much godlinesse in lesser light: Fundamentals unto salvation are not so many or burdensome, the least Star in the orbe hath as swift and regular a motion though not so much light, as the greater; only let it be your endeavour to know your own measure, and to encrease in grace and in the knowledge of

Rom. 12. 3.
2 Pet. 3. ult.

Jesus

Jesus Christ which are practicall things, and not to be question-sick, and leave wholesome food to long after such things as do but adde to the crudity of your stomacks, and fill you up with wind. 1 Tim. 6 4. νοσῶν περὶ ζητήσεις.

2. In respect of their ungroundednesse in knowledge, which lies loose in them and doth not stake them down, or anchor them from being tossed, because they have it by rote, and can neither give a reason of that they know, nor have found the weight of it upon judgement and conscience, and so they are variable and unstable like children; the Philosophers definition of a *moist element* is proper to them: That is (saith he) it hath no form or consistence of its own, but easily takes such figure as the continent or vessel in which it is doth give it, as water takes the form of the dish or glasse, *&c.* into which you put it, such are these; they have no mould but what the next teacher casts them into, being blown like glasses into this or that shape at the pleasure of his breath; to such as these I commend this, to get the reason of that they know, as its said, *a reason of the hope that is in you*, for Religion consists not in a rhapsody of loose opinions, nor will a little knowledge gotten by rote preserve a man from being taken captive by every novell doctrine. Its the Apostles phrase, 2. *Tim.* 3. 6. *They take prisoners silly women.* Where you may note, that he saith they prevail with women; they get an *Eudoxia*, *Iustina*, *Constantia*, on their side, and so work upon *Adam* by *Eve*. *Quod difficulter suis, facilè alienis terminis continetur.* αἰχμαλωτίζοντες τὰ γυναικάρια *Omnes hæreses ex gynecæis Axiomat. Ecclesiastica*, pag. 74.

2. These children are tossed to and fro, and carried about, and that denotes;

1. That they are unstable under the command

of every wind, and a prey to every net that is spread for them, travelling and wandring through all opinions when they have left the true line; sometimes they are in *Cancer*, sometimes in *Capricorne*, falling even into contraries, for one errour is still a bridge to another; so we know that the Arminian went forward to Popery, and many of ours from Antinomianisme to Anabaptisme and Brownisme, and whether then? Why one errour ingendring with another begets a mule, or mixt off-spring, and so *Africk* it self shall not show more novelties, *they will encrease* (saith the Apostle 2 *Tim.* 2. 16.) *to more ungodliness*. Errour is a precipice, a *vortex* or whirlpool, which first turnes men round and then sucks them in: *be not carried about with divers and strange doctrines*, Heb. 13. 9. *for its good that the heart be* ballast or *stablisht with grace*, where the opposition is evident between being carried about and being established by grace.

2. That they are unprofitably carried; for to what port is the wave tossed? To what station is the cloud carried? Is not the wave bandied back again by the racket of the next wave, and the cloud by the next wind: Its good (saith he) that the heart be established, and to that end, that we converse in such doctrines *as doe profit them that are exercised in them*, still asking our selves this question, what improvement is there of my soul heavenward by such or such doctrine? What healing of the gashes of conscience? What further inlet or admission into communion with Christ? What cleansing from al filthiness of the flesh and spirit, perfecting holinesse in the fear

Heb. 13. 9. οἱ περιπατοῦντες.

of God, 2 *Cor.* 7. 1. If this be your aime, then steer this point, intend this scope, and let go questions and vain janglings, contending towards the *end of the commandement*, *which mark* (saith the Apostle) *may never shoot at*, 1 *Tim.* 1. 6. ἀστοχήσαντες 1 Tim. 1. 6.

in their ministery or doctrine, nor indeed do many hearers aime at any such thing, I mean our Nomades (as I may call them) or *walkers*, who will not endure to sit at the feet of a constant godly ministery (which yet is the best way of proficiency in knowledge and godlinesse) but by reason of their feverish thirst, as they distast each one, so they desire to tast all waters; of which sort is he that wanders away the Sabbath by peeping in at Church-dores, and taking essay of a sentence or two, and then, if there be no *scratch* for his *itch*, *lambit & fugit*, he is gone.

3. These children are tossed to and fro and carried about *by doctrine*, and that implies, that they are hearers that are thus unsetled, and they are teachers by whom they are unsetled.

1. They are hearers, and must not they be hearers? What else, condemned be the atheisme of the care of them who turn away their ear from God, who speakes by the hand of his messengers; let us leave to the Papists *ministorum muta officia*, *populi caeca obsequia*, the dumb offices of the Priests, and blind obedience of the people, when Scribes and Pharisees hold the chair, our Saviour saith not, hear not, *but take heed how you hear. Take heed what ye hear, beware of their leaven.* Mark. 4. 24. Luk. 8. 18.

2. They are teachers that unsettle these hearers. They have troubled you with words subverting your

soules, *Acts* 15. 24. It much concerns the Church, yea and the State into what hands doctrine is committed, by reason of the unsettlement of the people which may be occasioned thereby, I should beseech them that are in the office of teachers, that they would *take heed to themselves and to the doctrine*, 1 *Tim.* 4. 16. and that they would teach milk or meat, and not wind, nor lead on people first into cirticisms, before they have laid in them the plain Grammar rule of sound and wholesome words, that they may be made proselites to Iesus Christ, not to an opinion; yea, though you may beare the name of a party as *Paul* might have done at *Corinth*, yet to cry them down who would cry you up, and put over your Disciples to Christ as *John* did, telling them
1 Cor. 3. 4. that say I am of *Paul*, & I of *Apollo*, that they are carnall; and so you will wean them unto Christ whose they are; As for others that teach indeed but yet are no teachers, (for whatsoever they do by gifts, yet themselves are not the gifts of Christ unto men in the sence of the 11th verse of this chapter) I should desire to know whether every one that hath a gift to be a servant must therefore be a steward, or that hath gifts enabling him to deliver a message, must therefore be an Embassadour; If in truth you be as *Amos* said of himself, Herdesmen or gath-
Amos 7. 14, 15. ers is of Sycomore fruit, then you must produce your extraordinary commission as he did, saying *And the Lord took me as I followed the flock and said go prophesie to my people Israel*, or else you must be taken to be but Herdsmen still, and so it will be no wonder that strange teachers should carry credulous

peop

people about with *strange doctrines*, as the Apostle cals them, *Heb.* 13. 9.

4. The doctrine by which these children are tossed to and fro, and carried about, is called *wind*, and that doth not denote the pure Word of God, but some illegitimate doctrine which the adulterers and ravishers of the truth do beget upon it: what heresie ever came abroad without *verbum Domini* in the mouth of it. The Arrian pleaded out of that text *John* 14. 28. *The Father is greater then I.* The Anabaptist from that, *Matth.* 28. 19. *Go ye therefore and disciple all nations*, and when he shall be thriven to his *anus* or full stature he will undermine Magistracy by that *Rom.* 12. 19. *Avenge not your selves.* The Antinomian hath for his plea that 1 *Tim.* 1. 9. *The law is not made for a righteous man*, arguing that he who hath Evangelicall grace for his principle of obedience should not have the law for a rule thereof, as if a new principle and an old rule might not stand together: but because I intend not a particular confutation of these or the like errours, therefore finally, you all know that the devill hath a *scriptum est* ready, *Matth.* 3. 6. the Spider sucks poyson out of the Rose, not that I would imply that there is any such thing in the Word it self (for *e veris nil nisi verum*) but that a corrupt stomack concocts wholesome food into disease.

And why *wind of doctrine?*

1. Because there is no solidity in it, but being wind it breeds but wind in the hearer and not good bloud; and here I cannot but bewail our Pulpits of late times, filled with hay and stubble in stead of

gold and silver, as namely, invectives against B
shops, and Cavaliers, news, and novel opinions, a
in the mean time the staple commodities of Heave
as Christ, Faith, Love, &c. are laid aside like breath
ware which no body cals for; I would not
thought to be a patron of any such obnoxious pe
sons against whom the Word of God shoots an
row; but this I plead for, that people who come
look for soul-nourishing food may not be serv
with scum and froth.

2. Because of the changeableness, variety a
novelty of it; for indeed such teachers do fit th
lettice to the lips of their auditory, and do eas
take them by their itching eares; nothing more pl
sing to an Athenian eare then novelty, which affe
the hearers while it is fresh and green, but when th
shall come to chew this wind, they find nothing
it, and so they hunt about again untill they start
new notion. Christ is the onely everlasting me
who though he be like a great standing *dish*, wh
by reason of Kickshawes and fine Sallets is no
adayes not much fed upon by many; yet a tr
humble soul is never weary of Christ, neither c
sit down to a meal, I mean, hear a Sermon wit
out him, and this sound appetite is a signe of an e
cellent temperament and healthfull constitution
spirit; he that hath his mouth in tast for such d
ctrine, and his stomack craving such solid foo
hath cause to blesse God, who it may be by inwa
shakings and temptations cals him to the setling
the main free-hold, and state of his soul, and so tak
him off from running himself out of breath aft

novelt

novelties and niceties, which will sooner fill his head with dreames then his heart with strength or comfort.

3. Because of its prevalencie with and over unstayed men, one would wonder that this which the Apostle cals wind of doctrine should so prevail and spread; how suddenly is a whole countrey leaven'd with it? Whereas the saving knowledge and reception of Christ, the power of godlinesse, and self-deniall may be preacht an age, and not so many fish be taken as are taken at one draught by a corrupt doctrine; I will not borrow that comparison which *Eusebius* made choice of to expresse the quick spreading of the Gospell at the first, saying, that it passed through the world like a Sun-beam; but I shall take that of the Apostle 2 *Tim.* 2. 17. *Their word eateth like a gangrene*, which presently over-runs the parts and takes the brain, as this wind of doctrine doth, and the same Apostle (then whom no man did more counter-work false teachers) saith, *Acts* 20. 30. *they shall speak perverse things, to draw disciples after them*, whereby it seemes that the way to draw disciples is to speake perverse things; hereunto agreeing is that of our Saviour, *Joh.* 5. 43. *I am come in my Fathers Name, and ye receive me not: If another shall come in his own name, him will ye receive.* Christ cannot finde entertainment but *Bacchochebas* is followed, and the reason is, because Truth when it commeth hath nothing in us, but errour hath, There is no tinder to catch a sparke of truth, but there is oyl for the wildfire of errour. Heresies are works of the flesh,

ἀδεέως ὅτα τὴς πλάνης βολὴν, *Euseb. hist. lib. 2. cap. 3.*

Gal.

Gal. 5. 19,20. therefore men are *ſoon removed*, Ga
1, 6. from truth to errour.

And now to draw up this point into a ſum, b
way of Application:

1. Conſider the doctrine you hear, and tell
over again from the hand of the teacher, a man w
tell money after his father. *Beware leſt any man ma
prize of you, Col.* 2. 8. ſome there are to whom th
reputation and worth of the teacher is the proof
his doctrine, receiving all that is ſtamped with h
*ipſe dixit. We ſhould not call any man our father
earth, Matt.* 23. 9. and ſome alſo think it enough
ſay, *This doctrine makes moſt againſt ſuperſtition a
popery*, and yet we will not abide that in a *Maldon*
who ſhal rather pitch upon ſuch a ſenſe of Scriptu
becauſe it makes moſt againſt the *Calviniſts*, t
there are who falling upon ſome novell opinion
honeſtate it with the name of a *new light*, and co
ceive themſelves the greateſt illuminates, as hav
two eyes and all the world beſides but one, I d
ny it not, but that every man in his Regenerat
hath a new light, which is a part of the new creatu
for the new creation begins in a *fiat lux*; Nor
I deny but that in the Church there may be a clea
and further demonſtration of, and inſight into ma
things in the Scriptures, which have lien in the bo
tom of the pit, and may be brought neerer day th
aforetime, for the neerer to the end the more glo
and light, as its ſaid *Dan.* 12. 4. *Shut up the words, a
ſeal the book, even to the time of the end: many ſhall r
to and fro, and knowledge ſhall be increaſed.* But t
light though new to us, yet it is not new to the wo

to the Sun light is not new, though it be to the Moon, as the Apostle cals *strange doctrines*, *Heb.* 13. 9. not such as are new to us, but such as are forrein to the word: so we call that strange light, rather then new, which the word of God owns not, as the offspring thereof, and therefore I exhort you to consider:

1. Whether this light come from the Word, or rather do not shine from a glo-worm in your own fancies? Is not this vision of yours *extra mittendo*, by beames going out of your own eyes to the object? do you not first conceive, and then go forth to seek a father for your child? as the Sadduces that first denie the Resurrection, and then think that they can make their heresie good, out of a case in *Moses* Law, *Matth.* 22. 24.

2. Whether it do nourish those graces in you in which the Kingdom of God consists? Or whether doth not this new light starve you? Doth not this sun-shine put out your fire? For whether it be that the intention of the mind upon the vain theory of opinions doth divert the stream, and leaves (as I may say) practick godlinesse dry; or whether God withdraw his influences from them that lay themselves out in toyes: or whatsoever the cause be, experience sheweth that after this *vertigo* takes men in the head, many of them decay in the vitals of Religion, and turn either Polititians to erect a party, or grow very lean in practicke godlinesse, and draw loose in their geeres, if indeed they become not loose in their lives and wayes.

2. This point may give us just occasion to in-

quire into the reason why we are so tossed to and fro and carried about, and crumbled into divisions, for who is a stranger in Israel that he should not know these things. The heavens are filled with fixed stars without number, but the Planets are no more then seven; if the proportion was cast up amongst us, our ἀστέρες πλανῆται, as *Jude* cals them *ver.* 13. do hold a greater proportion to our fixed starres. Is not our Church called to the barre to answer not so much for her purity or chastitie in all Administrations as for her very being and life? What children are these that will unmother her, before God her husband have divorced and unwifed her? That will throw Babylon in her face, and then justifie their secession and departure by *Flee out of Babylon*: which will not serve their turn except they can find also a *Go out of Ephesus, out of Pergamus, out of Sardis, out of Laodicea*, &c.

Our Sacraments are also called to the barre. The Lords Supper, under the reason of a *mixt Communion*, by which (as I conceive) is not meant that unbelievers or unregenerate persons do partake *rem sacramenti* the kernell of this ordinance; for in this respect they have no Communion with the faithfull, but that the Company of Communicants in the outward seal is mixt of regenerate and unregenerate Saints and hypocrites; unto which we say, that though the door ought to be more narrow than to let in *dogs and swine*, yet the presence and profession of intruders doth not evacuate that Communion which the faithfull have with Christ, and among themselves: for the Master of the great Feast

He observed,) *Matth.* 22. 12. doth not say to them that hath the wedding garment; how came you in hither with such a man, but *Friend, how camest thou in hither not having a wedding garment?*

Our Baptisme is said to be a vanity, a nullity, as being dispensed to infants, and that because we want example for it: but so we do, for womens receiving the Lords Supper: and if the reason and equity of the rule will carry it for woman as well as men, then also we shall joyn issue in that point, and make it good upon that ground, for children of beleeving parents as for the parents themselves: for are not such infants *fœderati*, confederates and in the Covenant, though they cannot actually restipulate, yea surely, as well as those which were circumcised.

See a learned Treatise called *The Birth priviledge.*

The morall Law is questioned, whether it be obligatory to and directory of a beleever in Christ; for because he hath another bridle of restraint of him from sin, and another spurre incentive of him unto obedience, therefore he hath not the same rule: which is but a confounding of the principle whereby, and of the rule according to which a Christian is acted; these men are much mistaken in that place whereupon they seem to ground their opinion, Rom. 7. 6. *That we should serve in newness of spirit, and not in the oldness of the letter.* Where they oppose these two as a rule and principle, taking away the rule, called (say they) the oldnesse of the letter, by the principle which is the newnesse of the Spirit; now there is nothing more cleer, then that the Apostle, opposes not the rule, to the principle of obedience; but *duo principia*; or rather *duos pervenaï*

modos, two manners of ſerving, in the one of which they were bond-men, in the other free-men.

Our Miniſtery is arraigned alſo, as the Papiſts, becauſe the Miniſters of many Reformed Churches have not Impoſition of the hands of a Biſhop, deny their ordination to be legitimate, ſo is ours denied, becauſe we had; We are between two millſtones, what Miniſters will they find in the Churches of Chriſt for many hundred yeares if this be good againſt ordination? I cannot conceive but God owned ſome of them, for his witneſſes prophe-ſying in ſackcloth, *Rev.* 11. 3.

And finally to the nullity of theſe; the Church, the Sacraments, the Morall Law, the Miniſtery, is added, the *Mortality of the ſoul*, which if reaſon cannot confute, let a man conſult conſcience, if that cannot, Scripture will; had it not been a ſtrange miſtake in our bleſſed Saviour to have (but in a Parable) ſuppoſed a rich man after his death in torments and *Lazarus* in *Abrahams* boſome; if the ſoul be not immortall, or at leaſt if it ſurvive not; for that cannot be applied to the reſurrection, when the rich man will have no brethren on earth to ſend unto, neither can there be any ſence in that portion of Scripture, but upon ſuppoſal of the ſoul outliving the body.

I had rather draw a curtain before this face of things then paint it out unto you. How ſad a hearing is it to hear I am of *Paul*, I am of *Apollo*, I am of *Cephas*? was not this that which (as *Ferome* obſerves) did at firſt ſet up Biſhops? our diviſions are their factours, but that is not all; more ſad it is to

hear, *here is Christ, and there is Christ*, for we are so impotent in our opinions, that every man makes his own to be the very Shibboleth of the Church; a thing unheard of before our times, that men of divers Trades in this Famous City, can be all of one Company, but being of divers opinions they cannot be of one Church, nor wil be all of one School, except they be all of one form, which breakes our communion into fragments; Now what may be the cause of this transportation of people? are they children ungrounded in knowledge? That is too much to be feared, or are they proud and wanton, and have taken surfet of the great things of the Law? Or are they ashamed to stand in the levell of sober practicall Christians, but must be masters and set up the trade of some new opinion for themselves, and build *Babel* to get a name, and to be some body in the eyes of a party? I know not what to say, but the Lord stop the gangrene, and turn all our eyes to the great things of the Law, that so this tithing of mint and cummin may be left to a second place.

3. Be not children, and oh that this word might stop the fury of your precipitate levity, as *Cæsar* did the sedition of his Army by one word, *Quirites*; you have had the vitals of Religion, a holy and pure doctrine, and there is not another Gospell. For Ministers that have burn'd and shined themselves out in holding forth essentials and saving truths, the whole world since the Apostles time could not overmatch you; and for Christians (the seale of their Ministery) begotten and bred up under their shadow, in respect of the power of godli-

neſſe there hath not been another *England* on earth
ſince that time; I do not aſcribe this to the govern-
ment and diſcipline (no more then I do aſcribe the
multiplying of *Iſrael* to *Pharaoh*) but under God to
the paines and diligence of faithfull paſtours, whom
I would not have any man now to undervalue and
debaſe as brats of Antichriſt: they were *Heroes* and
Worthies, our regeneration and faith are their mo-
numents, let no man dig up their aſhes and de-
grade them in eſteem, nor belch out poiſon against
the learning, livings, callings of their godly ſucce-
ſors in this Church: for wiſe men will interpret
that they do it upon no other reaſon then *Herod*
burnt the Regiſtries of the families and genealogies
of the *Iews*, in conſciouſneſſe of his own obſcurity.
And as for this Church, certainly ſhe hath had a
womb to bear children, and breaſts to give them
ſuck, which two things do make a fair proof for
her againſt all calumnies, though alas ſhe had alſo a
generation of vipers eating through her bowels.
Finally, This Kingdom owes as much to Religion
as any in the world, we have ſeen wonders of Gods
love and miracles of deliverance, and if God ſhall
now bring his Ark to *Jeruſalem*, and ſet it up in a
greater ſtate then before time, let us dance before it;
but withall let us not deſpiſe the houſe of *Obed-*
Edom which God bleſſed for the Ark ſake; we
muſt not put down the Temple becauſe its made
a den of theeves, but rather whip them out of it;
and for that we faſt and pray, as alſo that thoſe ſeven
Ones in the fourth and fifth verſes may continue
with us for ever, *One body, and one ſpirit, one hope of*

your

your calling, one Lord, one Faith, one baptisme, one God and Father of all, which should be as so many nailes to lock together all parts of the building into one, as indeed they would if men were not so opiniae-big as to make every extravagant or at least extrinsicall opinion fundamental, and as an *Atlas* to a new-Church building.

I come now to the second part of the Text, which is the character or description of the impostors and seducers, that do unsettle men, whereof I shall open the termes or words.

1. *Sleight of men.* The originall word for sleight, doth properly signifie Dice-playing, and by a metaphor taken from players at Dice (which sort of men you shall seldom reade of in sober authours without some brand of infamie,) it sets out the qualitie of false teachers, and in this all agree, but then in the very point of application of this similitude there is a little difference.

1. As the cast of the Die is changeable and variable, *alea nihil incertius*, so are these teachers and such is their doctrine, and therefore he calls it *sleight of men*, opposing this doctrine of theirs to that of Gods pure word, which is alwayes like it self and hath no interests, passions, crooked ends, as men have.

ἐν τῇ κυβεία τῶν ἀνθρώπων.

2. As dice-players can cogge the Die and make it answer what cast they please, so these teachers have an act of mixing and adulterating the word, so as to make it answer their own profit or advantage, but whether it be so or so, or both wayes, you see what these teachers make of their hearers, meer table-

men

men, which the dice-player carries hither and thi-
ther, and moves from point to point as he pleases.

3. *Cunning craftinesse*, The same word that
used to expresse the subtilty of the serpent tempti-
Eve, 2 Cor. 11. 3. *He beguiled* Eve *through his*
tilty, and it signifies the deep policie of men, 1 C
3. 19. He taketh the wise in their own craftine
and so it imports that these teachers are veterator
beaten fellowes, men exercised and skilfull to d
ceive.

ἐν πανουργία.

4. *They lye in wait to deceive*, And the word in th
Text is also used. *Ephes.* 6. 11. that ye may be a
(saith he) to stand πρὸς τὰς μεθοδείας against the st
tagems of the Devill; for it signifies properly
ambushment or stratagem of warre, whereby
enemy sets upon a man *ex insidiis*, at unawares, de
ting the specious and faire overtures and preten
of false teachers, spreading their net under
chaffe, to catch the silly bird, for it is plain that
their sleight and craftinesse is πρὸς μεθοδείαν τῆς πλά
to this very end and purpose, that they may entr
and catch men within the ambush of their imp
stures.

πρὸς τὴν μεθοδείαν τῆς πλάνης.

That which I collect from this part of the Text

Doct. 1. What oddes the Apostle makes between the
ducer and the seduced, even as much as between
old fowler and a young bird; the one he calls
dren, simple, easie, credulous people, the other
shrewd gamester, a man of subtilty and stratage
I cannot therefore but upon this observation, ex
you to take heed of playing with such, stake do
nothing, especially not your soules, come not wi
th

their ambuſh. I wonder that petties and novices in knowledge will forſake the Congregations and open aſſemblies of Gods people, to frequent private houſes where theſe teachers lay their ambuſcado; would not all men condemn the folly of a young man of great eſtate, that ſhould deal with a crafty gameſter? For theſe ſeducers whoſe deſign is to make merchandiſe of their hearers, 2 *Pet.* 2. 3. do moſt of all aime at them who are good prize, they care not much for a ſheep that hath not a good fleece. I beſeech you be wiſe, you may be caught, though you mean it not, God may give you up captive to error for your vanity in forſaking his aſſemblies: Haply you reſolve that you will not be caught: no more did *Dinah* intend to be defiled when ſhe went forth to ſee the daughters of the Land, or *Peter* to deny Chriſt, when he went to the high Prieſts hall; there is no man but will beleeve a lye when God gives him up to deluſion, one may be infected with the plague by looking in at the window, our nature is apt to receive impreſſions of error. Its obſerved of ſheep, that they eat no graſſe more greedily then that which rots them, *wherefore if they ſhall ſay unto you behold he is in the deſart, go not forth, behold he is in the ſecret chambers, beleeve it not,* *Matth.* 24. 26 And what may ſome ſay, would you have us come up to an Idols Temple and communicate in Idolatry? No, *Come not ye to* Gilgal, *nor go up to* Bethaven, *Hoſea* 4. 15. Woods and caves, and the Ile of *Pathmos* are to be preferred to ſuch aſſemblies; or ſhould Chriſtians abſtain all private meetings, and confine their Religion as many do to a

Church and a Common-Prayer Book? Far be it from us: Antichrist and Popery will feel the wounds of such private Assemblies as long as they draw any breath, the enemies of God and his Church know what reason they have to hate conventicles (as they call them:) All that I have to say is, that you stick fast unto and make use of your pastours and teachers, which are the gifts of Jesus Christ unto his Church, *ver.* 11. and that you come not into the secret of these who are described *ver.* 14. by their sleight and subtilty to deceive.

Doct. 2. Seducers are Artists and Crafte-masters in sleight and subtilty and stratagems of deceit, they have artifices, and wayes, and methods to take men at unawares, and to convey their poison privily: *who privily shall bring in damnable heresies*, 2 *Pet.* 2. 1. they will not resist the truth *aperto marte*, but cunningly undermine it, *as* Jannes *and* Jambres *withstood* Moses *so do these also resist the truth*, 2 Tim. 3. 8. that is by sleight, and counterfeiting to do the same thing, so that one shall have much adoe to distinguish between the Serpents of *Moses* and them of the Magicians, *for they also did the like by their inchantments*, *Exod.* 7. 11. It seemes these seducers are men of parts, the Apostle describes them in the same words as the old Serpent is described by whose subtilty we exchanged Paradise for thistles and bryers; which first example should teach us for ever to take heed of them, that are of his breed, *who was more subtill than any beast of the field*; that which being sanctified and well employed, might be called wisdom, being corrupted and abused is called craftinesse, therefore

rarely

πανουργία, though usually taken in the worser part, for subtilty and cunning, yet sometimes it signifies wisedom and lawfull policie, there is καλὴ καὶ ἀγαθὴ πανουργία, a good and honest craftinesse or policie, whereby a Minister being a fisher of men, may catch such as by indiscretion will otherwise be hardned, scandalized and lost both to himself and God: we are in great want of this policie of discretion in the management of our Ministery, by breaking old bottles with new wine, and by exposing Religion to contempt of them whom we might have either convinced or at least disarmed of occasion against the truth, but no farther upon this point: I must remember that I am upon the subtilty and stratagems of impostours that lie in wait to seduce, some of which I shall point out unto you, as I find them in the Scriptures, that so you may perform that duty which is more then once enjoyned upon you in this case, that is *beware*.

Drusius in Job cap. 5. ver. 13.

The common design of all false teachers, is to *make merchandise* of people, 2 *Pet.* 2. 3. they negotiate their own ends, and have an eye to the stake when they cast the die their credit, profit, lusts are the center to which they draw every line, *they have eyes full of adultery, and their heart is exercised in covetousnesse, they follow the way of* Balaam *who loved the wages of unrighteousnesse*, 2 *Pet*, 2. 14, 15. and the Apostle beseeches the brethren to *mark such which cause divisions and offences, because they that are such serve not our Lord Jesus Christ but their own belly*, Rom. 16. 18. but how doth the Apostle know this? For mens ends lie close, and how is it that he seemes to charge it

upon all of them? Are they all covetous? Have of them eyes full of adultery? Do they all make their belly their God, &c.? Its true, that ends close, a man may deny one and seek another, *Simon Magus* laies by his great repute gotten by sorcery to seek himself in getting power by laying on hands to give the holy Ghost, and this he carried cunningly as to passe with *Philip* undiscovered; pride may be trampled upon in pride, and books written against vain-glory only to get glory, bye ends may be preacht against, even out of bye ends; as all the bowl at the same marke doe not take the same ground, so men in seeking themselves, may drive severall trades; one is for credit, another for his pallat, another for his purse, &c. but this in the general will hold good, *seducers are self seekers*. For the service of this main designe these and such like are their art or method.

1. The Apostle tells us, that *by good words and fair speeches they deceive the hearts of the simple*, Rom. 16. 18. the word he useth for simple, is ἀκάκων, men that are otherwise not evil, or as we vulgarly call them, harmlesse, innocent men, easie to be led aside. It should seem the Corinthian teachers, with whom *Paul* had such bickerings, had a faculty of pithanology or perswasive lenociny of words whereby they did *suadendo docere*, not so much convince by evidence of truth as perswade with woing words; It concernes very much *to hold fast the form of wholesome words*, 2 Tim. 1. 13. which the Apostle opposeth to *questions and logomachies or strife of words and perverse disputings*, 1 Tim. 6. 3, 4.

as also to prophane and vain bablings, 2 Tim. 2. 16. and 1 *Tim.* 6. 20, that is κενοφωνίας, or as some read κατηφωνίας, empty words, and novell expressions: you all know that by losing the genuine and proper meaning of the word Church and Bishop, *&c.* we had almost forgot the Scripture use of them, and brought the Church within the pale of the Clergy, and the Bishop into a throne above the Ministers of the word; The Apostle *Peter* speaking of false teachers, hath an expression or two to this purpose, *They speak great swelling words of vanity*, 2 Pet. 2. 18. that is, they speak great bubbles of words full of wind, strong lines, or bigge fancies to bear down people by that torrent: and again in the 2 *Pet.* 2. 3. *through covetousnesse shall they with fained words make merchandise of you.* What are these fained words? do not they mean the same as that 1 *Tim.* 4. 2. *speaking lies in hypocrisie*, or should it not rather be taken for a set and composed form of words, such as Merchants use in commending their wares to sale: shewing the goodnesse and properties of the commodity they desire to put off, and even belying it into credit, for to that the words seem to allude: I shall not dwell upon this, but certainly it is not for nothing that seducers are found to hide their hook under words and expressions, which they do artificially fit and compose for the purpose: a good Title sells a sorry Book: And all times will bear witnesse that it hath been the property of such men as have had any monster to bring to light, to use obscurity and cloudinesse of expression, that what is unshapen and without form at the first, may afterwards

Plerunque illa duo cohærent mutatio doctrinæ & novi modi loquendi. Chem. loc. com.

πλασοῖς λογοις.

wards be lickt into porportion: errors are bath
at first, and comming out of the darke cannor l
broad-waken upon the light, and therefore they
by their parents or nurses alwayes swathed up
clouts of ambiguity, as the Oracles of old lapc
their *Effata*, or as he that wrote *Edvardum re*
occidere nolite timere bonum est, where the com
helps him out at which door he pleases: thus
sepia goes away in her own ink, and the door is
half chare to make escape.

2. They baite their hook with such baites as
proper to the fish they would catch: Els they w
not good anglers, to which the Apostle seemes
compare them, in that word δελεάζοντες, 2 Pet. 2.
which is to allure as a bait doth the fish. A
what is that bait? See ver. 19. *they promise them li*
ty, there is not a more catching bait then *liberty*. I
likely that Jesus Christ or his Ministers that pre
a yoke, a daily crosse, a forsaking all for him, sho
make such great draughts of fish, as they that p
mise liberty? But what liberty, haply they may t
it Christian liberty, or liberty of conscience, so t
serpent said, *ye shall be as gods*, but what is it inde
Is it not a liberty from the control or check of l
periours and their authority, for *they despise domin*
2 Pet. 2. 10. *and speak evil of dignities*, Iude 8. and therefore do
the Apostle *Paul* so much call for obedience a
subjection to Magistrates, Masters, Ministers, the
by anticipating or correcting the thoughts of L
bertinisme, unto which the name of *Gospel libe*
might be abused: Surely our Lord Christ hath
brought in a *saturnalia* or exemption of Christia
fro

from the Scepter of Government, or the rod of Discipline. Nor is liberty of conscience (though sacred and inviolable) a freedom to be or do what we will: for by that engine the sword might be easily wiped out of the Magistrates, and the Keyes out of the Churches hand; and then we should find ourselves returned to a Chaos without form and void; I do not wonder that all sorts of sects and heresies (though they be of contrary principles in particular) should meet and concurre in this αὐτονομία, or liberty to live by their own lawes, unaccountable to others, and independent; Those that are commonly called Independents are far off from making the Church to be such a *Romulus* his *asylum*, a Sanctuary for all commers, they allow that Jerusalem shall reach forth her hand as far as Antioch; neither (I think) do they plead the letting alone of the tares untill the harvest, *Matth.* 13. 30. against the censures of the Church or the *faces & securim* of the Magistrate, but I am sure of this, that he that saith, *Let both grow together until the harvest*, doth not give way to any man to sow them. *An enemy hath done this*: but enough of this at this time. There are others that go about with liberty too, and cry, a liberty from the obligation of the Morall Law as a rule, a liberty from poenitential sorrows, fastings, humiliations to them that are regenerate, a liberty from sinning, or if not so, yet from asking pardon for it, if they be in Christ. These are great liberties indeed, but they are glorious liberties, reserved unto another world, if any man promise you them here on earth, he takes upon him to antedate the time of them.

them. There are certain fruits and effects of Christ's Redemption of us, which are payable only in the world to come; There is yet another liberty which some will promise, and that is a liberty of sensual lusts, and fleshly loosnesse. It was *Balaams* bait whereby he invited the Israelites to the idolatry of *Baal-peor*, and the Apostle finds these false teachers baiting their hook with the same, 2 *Pet.* 2. 18. *They allure through the lusts of the flesh, through much wantonnesse*: and *ver.* 14. *Having eyes full of adulteries, and of an adultéresse*, as the originall carries it; and again *ver.* 2. *many shall follow their lascivious wayes*: for some copies have ἀσελγείαις. But you will say, Is there any such affinity between seducing by doctrine and sensuality? How is it that the Apostle charges these teachers with such filthy lusts? I shall answer but little to this question, as God for idolatry, which is spiritual fornication, gives men and women up to that which is corporall: for its said *Rom.* 1. 25. *They changed the truth of God into a lie: for this cause God gave them up to vile affections*, so will God shame and discredit the errours that are set up against his truth by the lusts that keep company with them.

3. They undervalue and cast dirt in the face of all that stand in their light, this is an old way of insinuating into people, the wolves perswade the sheep that their Shepherds feed them, to fleece them, that so they may the easilyer worry them: It is so much that we are called legall Preachers, time-servers, persecutours, inquisitours, what not? The devill must first asperse God to *Eve* before he can prevail with her, and those popular preachers could

not reigne at Corinth but by bringing *Paul* into dis-esteem, if they could; *His letters, say they, are mighty and powerfull, but his bodily presence is weak, and his speech contemptible,* 2 *Cor.*10.10. Its easie for men to ingratiate themselves with their party by espying faults in every Ordinance and Administration never so well constituted; we see beauty enough and find no want of light in the Sun, though they that look upon it through their Galilean glasses discover spots in it as big as all Asia or Africk, as themselves say.

They wrest the Scriptures 2 *Pet.*2.16. making it to speak upon the rack that which it never meant; partiality and affection to their own opinion is an ill *medium* to look through: Pull the staff out of the water, and it will not be crooked; how often do men ἀγγαρεύειν τὰς γραφὰς compell the Scriptures to go two mile, when of themselves they will go but one, we should tremble to put words into the mouth of those Oracles, which we do by mis-inferences, and mis-applications. 1. By mis-inference drawing forth that which they will not yeeld, as the Sadducees proved no Resurrection, because seven brethren had taken one woman to wife, *Matth.* 22.28. unto whom our Saviour answers, that though they cited a place of Scripture, yet they erred not knowing the Scripture; for not he that repeats the words, but takes up the true sence, is the man that knows the Scriptures. We must not mangle and cut one joynt from another, and expound one sentence against the whole stream. I would men would tremble to take Gods hand which he hath set to his own

Word, and set it to a lie of their own: it were odious to serve a man so. 2. By mis-application of general rules to particulars. For it hath been observed that it is a great cause of many evils not to be able to adapt common principles and generall rules to particular cases or actions; for how often is a general rule of Scripture brought for the warrant of an unlawfull action? As if the Apostle should have eaten with scandall, upon the rule of *All things are pure to the pure*; so we know, how men first imagined a decency and order in superstitious ceremonies, and then warranted them by that, *Let all things be done decently and in order*; we fear not to say, that no man can prove the calling of our Ministers, or the Baptisme of our infants, or the Morall Law to be null, &c. but by the torture of the Scriptures.

τὸ τὰς περὶ λύσεις τὰς κοινὰς μὴ σύνασθαι ἐφαρμόζειν τοῖς ἐν μέρει. *Arrian. in epict.*

3. They recommend their doctrine upon some private pretended revelation and light of their own, by some effects thereof which they seeme to have found in themselves since they became therein acquainted; as that they have found such experiments of it in themselves as they never had before, they are more lively, cheerfull, comfortable, &c. But for their revelations or light, what is it they mean by them? Doe they mean that the vaile is taken off the Scripture or rather their eye, so that they have a cleerer spirituall discerning into, and savour of, and affection to the Word? Or do they mean by revelation, some secret sealings or assurances which are indeed private to their own soules, like the white stone of absolution with their own name written thereon, These are admirable first-fruits

the Spirit and of glory; Happy are they to whom God in this wilderneſſe gives to taſte theſe Cluſters of Canaan-Grapes; And for the effects of the word which they find in themſelves, as atteſtations of the truth, power, and goodneſſe of the word. I find the Apoſtle appealing to the ſenſe of beleevers, to atteſt the doctrine of the Goſpel, *Gal.* 3.2. *received ye the Spirit by the preaching of the law, or by the hearing of faith?* But now what is all this to the revelation or effects of *new and ſtrange doctrines?* What impoſtures have not been obtruded upon pretence of private light and revelation, the old Prophet may bring you into the lions mouth by telling you of an angel that ſpoke to him, 1 *Kin.* 13.18.& 24. God ſaith that *he proves his people by a Prophet, or dreamer of dreames, to know whether they love the Lord their God, with all their heart, and with all their ſoul,* Deut. 13.3. nor Prophet, nor Apoſtle, nor Angel is to be heard if he preach παρ' beſides or other then that ye have received, and for that they ſay that they find themſelves as it were in a new world ſince they found this new way. I much queſtion their *probatum eſt*, Is it not ſome angel of darkneſſe transformed into an Angel of light? Do they not walk in the light of their fire, and the ſparkes that they have kindled, *Iſai.* 50.11. It muſt needs be an eaſie way; when a man hath caſt off all trouble for ſin and all care of holy duties: but ſurely the way is too broad to be good. Theſe principles, *I ought not to ſorrow for ſin, leaſt I diſparage the ſufficiencie of Chriſts ſatisfaction: I can pay no obedience to the law, but I muſt thereby either infringe my Chriſtian liberty, or joyn merit with Chriſt;* Gal. 1. 8.

must needs work a strange alteration, because t
doctrine is strange.

I would speak a word from this point to Mi
sters, and to the people.

1. To the Ministers, you see these impostu
have sleight and subtilty to lie in wait for the pe
ple; and whom doth it concern but you to t
heed to the flock, you cannot by silence *liberare fi*
aut animam; Christ hath given Pastours and T
chers to his Church to this end, that the peo
should not be children, tossed to and fro, &c. conv
cing of gain-sayers, and stopping the mouths
soul-subver ing teachers doth belong to your offi
Titus 1. 9, 10, 11. if there were but one Heterod
teacher start up, and neglected by the people, y
would discharge at him, with as much freedom
at Papists: what if there be moe such teachers
followed by thousands, is it ever the more truth
the number? Or is it a *noli me tangere*? Or are
slaves to popularity? And dare not snatch the so
of our people out of the stream for fear of
pleasing them by saving of them? Or have we
hope to work a cure, and so like Phisitians, we
desperate patients eat and drink, and do what t
will without contradiction? *Luther* did not m
consider how usefull the Sectaries of his time mi
have been against the Pope and his party, but c
futed them freely, knowing that they more blem
and hindred the Reformation by their tenets,
were likely to help it with their hands: I would
blow the Trumpet, or proclaim open warre ag
lesser differences, severity and acrimony in

cases breedes schisme and heales it not: but pernicious errours and destructive to souls: (which it is cruelty to spare and not pity) must be faced and fought against, not with invectives and railing, that doth but anger the Gangrene, and is not the way to quench wild-fire, but by solid convictions and evidence of truth: for so you shall either gain a brother, or not lose a friend. But you may ask, when should we go out against a doctrine as pernicious: for even that point about the law which denominates an *Antinomian*, and that about Baptisme which denominates an *Anabaptist*, seem not to be fatall to the soul? To this I answer, that we must look how a doctrine is attended or consequenced: the first circle in the water is the least, those that are caused by it are bigger and bigger, an opinion may be very ill as it is a bastard mis-begotten by mis-inferences from the Word: but it is worse as it is a whore and begets a new off-spring of errours more pernicious, but I must remember to whom I speak. Brethren, if the sheep be infected or worried, both God and men will ask, Where were the Shepherds? Or what did they in the mean time?

2. To the people I say but this, *Rom.* 16.17. *I beseech you brethren mark them which cause divisions and differences contrary to the doctrine which ye have learned, and avoid them*: The avoiding of such teachers is your proper duty, as you would avoid an ambuscado or stratagem of deceit: our present divisions are scandalous to your selves, to your Ministers, to the truth: for by reason of them, *The way of truth is evil spoken of*, 2 *Pet.* 2.2. they are the

hopes of the common enemy, and our own wea
nings, and becauſe I have named the enemy, let
man think that the betraying of theſe differenc
among our ſelves doth give handle and occaſion
them, to traduce us all as Anabaptiſts, Brownis
Sectaries: we need not fear the calumnies of th
to whom godlineſſe it ſelfe, as Chriſtianity of o
was crime enough, we ſhall doe our ſelves ri
in their eyes by diſclaiming them. The Apoſ
do boldly tax the diviſions among Chriſtians n
withſtanding any upbraiding of the Heathens.
them ſay that we are about (inſtead of purging
Temple as Chriſt did) to ſet up a Pantheon (as
Romans did) or an Altar to the unknown god (
they of *Athens* did.) This water will not ſtick u
us long, they will be of another mind when we
ſhake this viper off our hand: In the mean time
beſeech you to conſider whether beſide the ſle
and cunning craftineſſe of ſeducing teache
there be not ſome other ſtratagems on foot, a
from behind the door and at a greater diſtan
ſome hand of *Joab* is in all this, the polititian and
Jeſuit blow theſe coales, they would make us
Samaritans and *Jews* to one another. Let us not g
tifie our enemies. Ile ſay but this, obſerve the br
or character ſet upon the ſeduced, *Unſtable ſo*
2 Pet. 2. 14. *ſilly women laden with ſins, led away*
divers luſts, 2 Tim. 3. 6. &c. and upon the ſeduc
merchants of mens ſouls, 2 Pet. 2. 3. *unruly, v*
talkers, deceivers, aiming at filthy lucre, Titus 1. 10.
ἄθεσμοι, lawleſſe perſons, 2 *Pet.* 3. 17. *men of corr*
minds, reprobate concerning the faith, 2 Tim. 3. 8.

but admit there be a face and presence of holinesse in the person, may we not then more securely receive their doctrine? To this I answer, that both person and doctrine may carry a fair stamp and superscription. We do not weigh gold to try the superscription of it, but the weight. Guilded pills may convey poison. Satan in *Peter* is not easily discovered. The better Pass that error brings with it, the more dangerous it is.

So much upon the second part of the text. The third is the preservative or antidote against all impressions of such teachers as come with sleight and subtilty, *&c.* and that is two-fold. 1. The Ministery which Christ hath given to his Church, for this ver. relates to the 11. *He gave some Apostles, and some,* &c. *that henceforth,* &c. and to them doth the Apostle commit the charge of the flock, to watch over them against wolves, *Acts* 20.28,29. 2. The holding fast and pursuance of the substance and great things of Religion, ver. 15. *but being sincere in love grow up in all things into him which is the head:* Its an excellent growth, to grow up into the head, that is, into communion with and conformity to Jesus Christ, which triviall opinions nothing at all advance; observe the *antithesis* or opposition he makes between being carried about, *&c.* and following the truth in love, for *contraria, contrariis*, diseases are cured by contraries; so the Apostle *Peter*, 2 Pet. 3.17, 18. gives the same receipt against unstedfastnesse, *but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ*; and to take off teachers from fables and genealogies, and questions of no value;

Paul

Paul commends to them the aiming at *godly edifyi*
which is by faith, and to hold to that which is *the e*
of the commandement, *charity out of a pure heart and*
a good conſcience and of faith unfained, 1 Tim. 1. 4,
If both Miniſters and people would but drive t
trade, it would take off that wandring and huntin
after novell opinions and doctrines, and would kee
us conſtant in the wholeſome paſtures, even no
that the hedge of ſetled government is wanting
If you have good feeding, why ſhould not that ke
you from wandering, untill the pale be ſet up, w
upon God in the uſe of his ſaving ordinances; a
pray for us, If *Moſes* ſtay long in the mount, m
the people be ſetting up golden calves, and ſay
know not what is become of this *Moſes*; *Aarons* r
Exod. 7. 12. ſhal ſwallow up all the rods of *Iannes* and *Iambre*
due time. The Apoſtle puts us in hope of a *nil ul*
to ſuch, 2 *Tim.* 3. 9. *They ſha'l proceed no further*, *
their folly ſhall be manifeſt unto all.

FINIS.

Magnalia DEI *ab Aquilone*;
Set forth, in a

SERMON

PREACHED BEFORE
The Right Honourable the LORDS
and COMMONS, at Saint
MARGARETS *Westminster*,
upon Thursday, *July* 18, 1644.
Being the day of publike Thanksgiving for the great VICTORY
obtained against Prince RUPERT
and the Earl of *Newcastles*
Forces neer *YORK*.

By RICHARD VINES, Minister
of Gods Word at *Weddington* in the County of
Warwick, and a Member of the
Assembly of Divines.

Published by Order of both Houses.

LONDON,
Printed by *R. L.* for *Abel Roper*, at the signe of
the *Sun* against St. *Dunstans* Church in
Fleetstreet, 1646.

Die Veneris 19. Julii 1644.

ORdered by the *Lords* in *Parliament* assembled, That Mr. *Vines* hath hereby thanks given him by this House for the great pains hee hath took in his Sermon Preached before the *Lords* and *Commons* on Thursday the eighteenth of this instant *July*, in *Margarets* Church *Westminster*, it being the day of Thanksgiving for the great mercy of God in the happy successe of the Forces of both Kingdoms against the Enemies of *King* and *Parliament* neer *York*; And that the said Mr. *Vines* be intreated to Print and publish his said Sermon, which no man is to presume to Print or reprint without his authority under his hand, as he will answer the contrary to this House.

John Brown, *Cler. Parliamentorum.*

Die Veneris 19. Julii 1644.

IT is this day Ordered by the *Commons* assembled in *Parliament*, That Sir *Robert Harley* do give the thanks of this House to Mr. *Vines* for the great pains hee took in the Sermon hee Preached at the intreaty of both Houses, at St. *Margarets Westminster*, upon the day of publike Thanksgiving for the great Victory obtained against Prince *Rupert* and the Earle of *Newcastles* Forces, and he is desired to publish it in Print.

H. Elsynge, *Cler. Parl. Dom. Com.*

I appoint *Abel Roper* to Print my Sermon.

Richard Vines.

To the Right HONOURABLE THE *LORDS* and *COMMONS* Assembled in *Parliament.*

Right Honourable and Noble Senatours,

BY this time it is cleere day, even their eyes, whose unwillingnes to beleeve it made them blinde, are now waken; to see that God did indeed put matter of thanksgiving both into our hands and mouthes: To disguise so solemne a duty onely to support reputation in the eyes of the world, is no lesse then to put an Irony *upon GOD. Thanksgiving is the* reply *we make to GODS* answer *of our prayer, of whom if we walke worthy, he will*

surely make rejoynder *of new mercies. Though we cannot expect but that we may shift our garments and sometimes wear sackcloth. The Lord set our hearts in tune, whether to* Lachrymæ *or* Hallelujah; *Beware of that rock which the* Israelites *fel foul upon in their* wildernes condition, *where being at Gods more immediate finding, and having all their entertainment from Heaven, they most of all did then imbitter GOD by their murmurings against and temptations of him; The good Lord command the West to blow as sweet a gale as the North hath done, and so finish his own worke, that unto* Henricus Rosas, Regna Jacobus, *may be added,* Ecclesias Carolus; *So prayeth,*

Your unworty servant,
for Christ

Richard Vines.

A

SERMON PREACHED

Before the Right Honourable the

LORDS and COMMONS

assembled in *Parliament*, upon the
18th day of *July*, 1644.

It being the day of Thanksgiving for the great mercy of God in the happy successe of the Forces of both Kingdoms against the Enemies of *King* and *Parliament* neer *York*.

ISAIAH 63. 8.

For he said, Surely they are my people, children that will not lie: So he was their Saviour.

WHat the Historian saith of that day, wherein *Scipio* and *Hannibal* disputed that long depending cause, between *Rome* and *Carthage* in open field, *The Romane Empire* (until that time) *had not seen a greater* day. The same may I justly say of the occasion of this our meeting: Nor we nor our fathers in this Kingdom: considering the numbers on both sides, the Interests that lay at stake, the fulnesse of the victory, the hopeful consequence of it, have had more cause to sing, *They compassed me about like Bees, they are quenched*

Non fuit major sub imperio Romano dies, &c. Florus, *l. 2. cap. 6. de bello Punico secundo.*

as the fire of thorns: for in the Name of the Lord will I deſtroy them; Thou haſt thruſt ſore at me that I might fall; but the Lord helped me: The Lord is my ſtrength and ſong, and is become my ſalvation. The voice of rejoycing and ſalvation is in the Tabernacles of the righteous: The right-hand of the Lord doth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doth valiantly, Pſal. 118. 12, 13, 14, 15, 16, &c. for though God have cleerly atteſted his preſence with us, by many viſible tokens thereof ever ſince we came into this wilderneſſe, ſo that we may truly ſay, *Take counſell together and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand*, for *Immanuel*, Iſa. 8. 10. yet hee never yet did ſet a broader ſeal to this Cauſe in teſtimony of his patrociny thereof than at this time and place. The firſt Summer of our war hee wrote himſelf *our God* in great letters at *Edge Hill*; The ſecond, in yet a greater character at *Newbery*; The third, that he might be legible to ſuch as hitherto would not ſee; hee hath wrote himſelf *Immanuel* in a Text letter, even in that place where that which hath ſince proclaimed it ſelf a cruell war, did then, in its infancy, diſguiſe it ſelf under the name of *Guard*, a good *Omen*; *Hannibal* is routed neere the walls of his own *Carthage*: There can be to us no better ſigne than when God increaſes upon us, and ſtill makes us better meaſure of his mercies than aforetime. *New mercies* from him are the matter of a *new ſong* to us, and of a *new name* to himſef, ſo let him ſwallow up the leſſer characters of his goodneſſe to us, in ſtill a greater letter; untill the *Egyptians* ſee and ſay, *Let us flee from the fa f Iſrael, for the Lord fights for them againſt the Egyptians*, *Exod.* 14. 25.

I ſhall not ſtand to rip aſunder the texture of the whole

whole Chapter, the beginning of it is taken up in a dialogue between the Church and Chriſt: *Who is this* (ſaith ſhe) *that cometh from* Edom *with dyed garments from* Bozra? *It is I* (ſaith hee) *that ſpeak in righteouſneſſe, mighty to ſave. Wherefore* (ſaith ſhee) *art thou red in thine apparel, and thy garments like him that treads in the wine fat?* I have (ſaith he) trodden down my enemies, & ſo have ſtained my garments with their bloud, as theirs with the bloud of grapes that tread the wine-preſſe: And becauſe a third queſtion might have beene asked, what partners hadſt thou in the work? he anticipates in the 5. Verſe. *I looked and there was none to helpe, and I wondred that there was none to uphold; Therefore mine own arme brought ſalvation unto me, and my fury it upheld me, and I will tread down the people in my anger, &c.* How little? how nothing? doth the Church contribute to her own deliverance or ſalvation? She hath nothing to do, but like *Iſrael, to ſtand ſtill and ſee the ſalvation of the Lord,* and afterwards to ſing and follow the Lords hand with acclamations; therefore ſhe breaks forth, *Verſe 7.* into theſe words, *I will mention the loving kindneſſe of the Lord; the praiſes of the Lord according to all that the Lord hath beſtowed on us,* &c. Exod. 14. 13. with *cap.* 15. *Ver.* 1. & 6.

Now as a good Hiſtorian doth not relate meere and naked matters of fact, but the reaſons and conſiderations moving ſo or ſo, with the effects and reſultances; ſo the Church ſurvaying the loving kindneſſes of the Lord; even from the times of *Egypt* and of the wilderneſſe (which was the great letter wherein the Alphabet of his remarkable mercies to that Nation did begin) ſuggeſts in the words of my text, the conſiderations upon which God proceeded to be their Saviour: *For he ſaid, ſurely they are my people, children that will not lye: ſo he was their Saviour.*

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The words have no great knot in them; that expreſſion, *Children that will not lie*, requires a little light,

Mercer. in Gen. 21. 13. *mentiri Hebraicè eſt & dicti & facti:* The Hebrews call lying not only in words, but deeds; verbal lying I ſhall not inſiſt upon, for though the Papiſt under-prop his Religion as the enemy doth his cauſe with legends of theſe *pious frauds*, yet lying is a trade that will break both the firſt Merchant thereof, and the Broker, and the credulous buyer or receiver; they cannot keep open ſhop long, lying Bonefires will not blaze long, lying Bels will be preſently in the changes; though truth may loſe ground at the ſtart, yet it ever wins at laſt.

The text ſpeaks of lying in deed or fact, when a man doth *fallere fidem datam*, break his Covenant, deal perfidiouſly with God, for that is the proper notion of lying in fact; to break through and violate ingagements, to be unfaithfull, to deal falſly; ſo the word is uſed, *Gen.* 21. 23. *Sweare to me that thou wilt not* lie *or deal falſly.* Pſal. 44. 17. *All this is come upon us, yet have we not forgotten thee, neither have we* lyed, *or dealt falſly in thy Covenant,* Pſal. 89. 33. *I will not ſuffer* (ſaith God) *my faithfulneſſe to* lie *or fail, my Covenant will I not break, nor alter the thing that is gone out of my lips:* and ſo you ſhall find (though the word in the fountain be not שקר as it is in the text,) *Pſal.* 18. 47. that feigned ſubjection or obedience to God or men is called *lying*; *The ſtrangers ſhall* lie *unto me*, or diſſemble their ſubmiſſion; in which notion the word is alſo uſed, *Deut.* 33. 29. *Thine enemies ſhall be found liars unto thee*, that is, they ſhall not dare but to be ſubject, though their hearts be rotten; and to conclude, *Hab.* 3. 17. *The labour of the Olive ſhall lie*, that is, fail or fruſtrate expectation; ſo that

כחש Is the word uſed, Pſal 18. 47. &c.

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it cannot reſt in doubt what ſhould be meant by *children that will not lye*; that is, they are my people that will not ſhrink (as one of our *Engliſh* Tranſlations doth well turn the Latine, *Filii non negantes*) they will keep touch with me, and will anſwer their Covenant-engagements. Mr. Coverdales Tranſlation.

The words hold forth unto you three things.

That God, in the experience, and by the confeſſion of his people, was their Saviour: *He was their Saviour.* 1

The conſideration which he had, and the account which he gave to himſelf of them; *He ſaid they are my people, children that will not lye.* 2

The connexion of theſe two together; ſo he ſaid of them, and ſo he was to them: *So he was their Saviour.* 3

For the right apprehenſion of the ſenſe of the words, you are to take them as a *Proſopopeie*, conceived in way of imitation of *men*, that as a father in debate within himſelf what he ſhould do concerning a lewd and diſobedient ſon, ſaith, his courſes are looſe and vitious, his diſpoſition illiberal, his carriages towards me undutiful, but he now falls at my feet, laments his exorbitances, obliges himſelf to return *ad bonam frugem*, what ſhall I conclude? why notwithſtanding all this, he is my child, *Parentes nil non ſperant de filiis*, he will now keep promiſe, I will be a father to him: So God is conceived of in this Text, as being in conſultation with himſelf about *Iſrael*; and the word *ſurely* or *notwithſtanding*, implies, that he could lay much rebellion, many relapſes to their charge, and yet on the other ſide conſiders, They bewail their evil wayes, they renew their Covenants with me, they put upon themſelves new Engagements to be mine; Ile truſt them, *ſurely they will not lye*, nor ſhrink; how doth the love of God to his people preponderate all their miſcarriages? how in- Sanctius *in locum.*

clinable is he to conceive hopes of them? for though he can alleage enough against them to justifie his desertion of them, yet he buries in forgetfulnesse that which is past upon hopes of better for time to come: and this expectation which he hath of them, gives a *non obstante* to all their former provocations and iniquities, and casts the skales with him to be their Saviour. *They will not lie: so he was their Saviour.*

The Observations that I shall take up at this time follow in their order:

Observa. 1. *God could have drawn up such a charge against his people to whom he was a Saviour, as might have justified him to all the world, if hee had refused them.* I gather this from the first words he said; *He said surely*, or (as it elsewhere is translated) *notwithstanding*: when one begins a speech with a *notwithstanding*, hee leaves it to your conception to imagine all that was in his mind which never broke forth; and it carries it cleare enough, that God broke through all the considerations of their rebellion, apostasie, unworthinesse, when he said, *Surely they are my people*: and the like forme of speech carries the same implication, *Matth.* 21, 37. *Last of all, he sent unto them his son, saying, They will reverence my son,* as if he had said, They have hitherto killed my servants one after onother, but they will reverence my son: Observe the connexion of the former Verse with the text, *I will mention the loving kindnesses of the Lord, the praises of the Lord: for he said*, yet *they are my people*, that is, when hee might have said so much against them as to have deserted them, and given them up to destruction: then hee said, *yet they are my people.* Its good for us to observe what God might lay in charge against us; even then when he crowns us with his favour, or wee pro-

proclaim his praiſes: for nothing gives a better foyle to mercy, nothing ſets ſuch an edge upon thankſgivings, nothing ſets the ſtrings in ſweeter tune for praiſes, than for us to conſider and compare our remoteneſſe from expectation of any Salvation, *Make a man firſt humble, and you make him thankful*, He that firſt can juſtifie God will the more eaſily and freely glorify him. We finde not in the Phariſee his *God I thank thee*, any ſelf-condemning or God-juſtifying expreſſions: Our Saviour obſerves that the Leper who (of ten healed) came onely back to give glory to God, was a Samaritan. *This ſtranger*, ſayth hee, *Luke* 7. 16, 28. Let us ſet our National ſins before our eyes this day, when we come with our peace-offerings for publike mercies, theſe ſowre herbs will quicken our palate to the reliſh of this Paſſeover, for it is a Paſſeover indeed, God having made the deſtroying Angell to paſſe over the houſes of his people, and led the ſtroke to finde out them that would keep us ſtill in *Egypt*, after God cals us out; And to let paſſe all thoſe provocations of God by this Nation for ſo many yeers of reſt. Let us looke upon the face of our wildernes-ſins (as I may call them) and what were Iſraels wildernes-ſins? murmuring againſt God, complayning of his dealing with them, diſſlike of his Covenant, contempt of his Promiſes, returning in heart into *Egypt*. And are not our carcaſſes as worthy to fall in the Wilderneſſe as theirs did? for it was not for their *Egypt*-ſins, but for the wilderneſſe-ſins, when they were in paſſage to the promiſed Land, that God ſware in his wrath againſt them, that they ſhould not enter into his reſt. Have wee not cauſe to tremble leſt God ſhould enter the *caveat* of ſuch an oath againſt us for the Heb. 3. 10, 11.

ſins wee are guilty of in this our paſſage. What bitter complaints of, and murmurings at, Gods dealing with us? What mutinies againſt our Leaders? what evil reports are brought up of the Reformation intended? what luſting after the former fleſh-pots? what calling for Captains to lead us back again into bondage? what dancing before the golden calves of new opinions and ways of our own erection? and yet God is our Saviour with a *non obſtante* to every of theſe miſcarriages: *Let us rejoyce with trembling*, and be broken into thankſgivings. In our receiving of ſuch high grace and favour, we muſt look to two things:

1. The reliſh of the mercy beſtowed, which is quickned by ſenſe of our unworthineſſe.

2. The diſgeſtion of it into thankſgivings, prayſes, and obedience.

In reliſhing of a mercy a man eyther looks upon it as a *benefit*, and ſo he gives thanks to God as the *benefactour*; or as it is a fruit of prayer, and as it is the workmanſhip of God in which he is ſeen in wiſdom, power, preſence, goodneſſe, and ſo he praiſes God as the *workman*: for that is the difference between thankſgiving and praiſe, the one looks at the benefit, the other at the workmanſhip of God in it. If one give you a Watch or curious piece, the benefactor hath the thanks, the workman hath the prayſe. There are more thankſgivers, than prayſers of God, becauſe though many taſte the benefit, yet few taſte or ſee God in it.

And for the digeſtion of a mercy beſtowed, it is much according to the reliſh of it. He that reliſhes onely his own intereſt or good in it, turns it oftentimes into matter of ſelf-glory, ſecurity, &c. but he that ſees God in it. *The joy of the Lord is his ſtrength*, to make return of prayſe and ſervice to God again.

Gods

Gods people will not lie or fail God of his expectation that hee hath of them. The Text puts theſe two as ἰσοδυναμοῦντα, one and the ſame, *They are my people, Children that will not lie.* God ſayth of himſelf that he cannot lie: of his people that they will not. The reaſon is, becauſe they follow and adhere to him and his Cauſe upon true principles, and not ſelf-intereſts and ends; a man may advance very farre and do valiantly upon private intereſt and ends. He may run ſwiftly and ſmoothly, but he always ſals towards and reſts upon his bvas. The mixt multitude that go out with Iſrael will fall to luſting. We have ſeen the end of ſuch blazing and falling ſtars, who after they have deceived us a while have been reſolved into their elements of earth and ſelf reſpects; but a man that is carried by true Principles though the compaſs may through infirmity or temptation ſomtimes admit variation or wavering, yet it recollects it ſelf and will point to the true pole; what waves or winds ſoever beat againſt the ſhip wherein he is. *Obſerva.* 2.

The Church gives unto God alone the title of a Saviour, *He was their Saviour.* But are there not Saviours beſides him? *Saviours ſhall come up on Mount Sion to judge the Mount of Eſau,* Obad. *Verſ. ult. When they cryed unto thee, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies,* Nehem. 9. 27. As the Scripture calls Magiſtrates *Gods*, ſo it calls the *vindices* or Judges which hee raiſed up to Iſrael, Saviours: but as thoſe are but *dii minorum gentium*, Gods by participation of ſome ſpark of his image and authority: ſo are theſe but *ſubſaviours*, inſtrumentall actours ſo far as they are acted by God; the glory of an inſtrument is none, but what redounds to the workman that made it, or uſeth it. *Cicero* taxes *Verres*, for that he found him at *Obſerva.* 3.

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Syracuse written σωτῆρα a Saviour. *Hoc quantum est*, sayth he, this is so great a style as cannot be expreſt in one Latine word. The word Saviour hath no plurall number in an univocall ſenſe. *Hoſ.* 13. 4. *Thou ſhalt have no God but me, for there is no Saviour beſides me.*

I will not common place this point. This day is text enough to prove the truth of it. Let us make particular uſe thereof. 1 To acknowledge God alone The Saviour. 2 To rejoyce in him. 3 To render to him as to a Saviour.

I To acknowledge him, whoſe finger, doe I ſay, or arme rather was made bare in this buſineſſe. Remove the thick wood of men, the ſo many thouſands out of your eye, that you may ſee God; I know wee have (as he ſaid) *prodigia & miracula humana*, prodigies of men for valour; we have ſeene the chief Commander in fight, to be (as was ſaid of *Cæſar*) *medius inter imperatorem & militem*, between a Commander and a common ſouldier: But who teaches their hands to war and [illegible]rs to fight? The more of God we ſee in them, the leſſe of them let us ſee in themſelves. And becauſe the word *Saviour* will carry it both to deliverance and victory.

1 Let us ſee God in the deliverance. What might we have loſt by this battle? Might not the Religion, Liberties, Happineſſe of two Kingdoms have been ſhaken? would not the enemy have been heightened (if yet there be any degrees of aſcent left) unto ſuch inſolency and cruelty, that as was ſaid of *Tarquin*, *Vel ipſam ſævitiam fatigaſſet*, he would have tyred out cruelty it ſelfe? Would it not have been the greateſt crime to have been godly? ſhould not every *Ariſtides* have

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tasted of their ostraciſme, at the leaſt, for no other reaſon than *quia nimium juſtus*, He is too good: and if any have more cauſe to conſider this, than others, they are thoſe that have more of Chriſt in them, than others; to whom *England* and *Scotland* both might have been another *Ireland*, I cannot expreſſe the conſequence. God denied the premiſes or antecedent, who is our *Deus liberator*, He hath delivered, Hee doth deliver, and wee truſt alſo that he will deliver; He hath delivered from plots, from ſtratagems of dilatory and deluſory peace. He doth deliver from the ſword of a furious enemy; and we pray that He will deliver the King unto his loyall Parliament and people.

2 Let us acknowledge God in the Victory. How long did we lie againſt a ſtrong City, untill God ſent a great army to ſurrender it up into our hands. It was relieved that it might be emptied; that *York* might be carried out into the field and taken there. *Who ſo is wiſe and will obſerve thoſe things, even they ſhall underſtand the loving kindnes of the Lord*, Pſal. 107. 43. Did not the enemy fleſht with that ſucceſſe, follow us, and ſeek us out? for ſo God will have it. At *Edge Hill*, *Newbery* and *York*, wee ſhall be defendants: was not there ſome inclination of the battle at the firſt againſt us, and ſome trepidation in divers of our men? Is this to be aſcribed to the dubiouſneſſe and uncertainty of war? for ſo *Homer* calls *Mars*, ἀλλο προσαλλὸν *an up and downe*, or rather did not God take off ſome of *Gideons* ſoldiers? *They are too many* (ſaith he) *for me to give the Midianites into their hands*, Judg. 7. 2. Wee have always hitherto found it in experience in all our battails that God removes men from ſtanding in his light, and obſcures us the *Iliad.* E.

the more to ſhew himſelf: Do we need this art of God to take off our pride and ſelf-confidence? or doth God in goodneſs to us delight to ſweeten our Victories, becauſe gotten by his own hand, and will not do us ſo much hurt, as to let us be our own ſaviours? Some uſe there is to be made of it, that God in no battle, as yet, would ſuffer men to hide him from us: and bleſſed be his Name: for the ſight of him in a Victory, doth us more good than the Victory it ſelf; and yet further to wind up the ſtrings of your prayſes, ſee the ſpirits of the enemy which God hath given into your hands; and God hath ſhown you their ſpirits in their colours. There is a ſword reacht from a cloud with *Fiat juſtitia*, its well no higher hand reatcht out that ſword unto them. The Oracle with which hee conſulted that deviſed that Motto, *Fiat juſtitia*, was too cunning for him, as it was for *Craſus* when it ſaid, *magnam pervertet opum vim)* that he ſhould overthrow a world of wealth, for it was indeed his own he loſt, and ſo it pleaſed God the tables ſhould be turned and the Motto ſhould become ours, and that it ſhould be ſent up to you to whom it belongs, as a memorandum, *Fiat juſtitia*. The Crown and Mitre under it, ſhews alſo that they hold the old principle, *No Biſhop, No King*, that is the loweſt interpretation it can bear: It is to be feared that the Mitre might in time have crept higher, for it is an aſpiring thing, and the Motto ſeems to joyn the Crown and the Mitre in equipage, *Nolite tangere Chriſtos meos*; As for the Crown let Mercy and Truth be the ſupporters of it for ever, *Prov.* 20, 28. but for Mitres (if Hiſtories lye not) we may ſay of them, as it is ſaid of ſome trees that grow not kindly in vicinity to each other; the

Crown

Crown hath never flouriſhed that hath grown too neer the Mitre: There is a ſword alſo in one hand threatens to unity a knot in an other; haply they meane the Covenant of the Kingdoms: but that which is more ſtrange is, that this knot did ungird that ſword: And finally that they may ſhew their vile eſteem of you; they call ſome of you, in a picture, Dogs barking at a Lion, and in the Motto they call you *Catalines*, for that is the Engliſh of *quouſque tandem abutère patientia noſtra*, which might have been a proper device, if in the Lions place at which we bark not, they had ſet the Fox or the Wolfe and had owned their own character; And is this the feſtivity of their wit or the rage of their ſpirits? whatſoever it be, God hath given them check; for though upon confidence of ſucceſſe they did antedate their bells and bonefires, yet in a few hours there was nothing of them left in the field, but bag and baggage, Ammunition, Ordnance, Priſoners, dead carcaſſes, which had been more, if a Noble Commander the honour of the field he treads upon, had not taken up that ſweet word which *Cæſar* ſometimes uſed, *parce civibus* ſpare the deluded countreymen.

To rejoyce in the Lord the God of our ſalvation; The *Romans* allowed no triumphs to Civil Wars, for they make the deepeſt wounds, *alta ſedent civilis vulnera dextræ*: And haply you will ſay, that *Janus* temple is not yet ſhut, the ſword is ſtill waken, and we know not for how long a time the Commiſſion that God hath given to it is yet in force; we want our *David* alſo to endite ſongs to the chief Muſicians, and it muſt be confeſſed, that there yet remayns that which lames our joy and breaks a wing of it that it can but flutter and not fly

high: we know not how many heads of this *Hydra* will yet repullulate, when War is once let loose, it is like the winds which Poets feigne that one had in a bag, the mouth whereof being opened, *una eurusque notusque ruunt*; they rusht all forth and could never be gotten into the bag again: but God is the God of Hosts, and the battell is not yours but Gods, and if hee give *Moses* and *Israel* a song, let them sing though they have yet a great and terrible wildernesse to passe through, where if we can hardly tread beside Serpents that sting mortally, &c. yet also we have a cloud that covers us, an Angell of Gods presence that saves us, a rocke that gives us water, and which is above all, a Tabernacle of his worship: therefore let us rejoyce even in this our wildernesse.

If there be yet any that think we disguise and lie ourselves into sinful and blasphemous thanksgivings, (for the *Oxford* bells still ring in some mens ears) let them consider what a remarkable postscript God hath added for confirmation of this Victory in the surrendry of *York*, and if they be not so far out of taste, as to account it a judgment and a misery, let them also rejoyce with us; for how doth hee differ that is hardned under ten mercies, from him that was hardned under ten plagues.

3 Let us all think of rendring unto God: every man aske, *Quid retribuam?* the hundred and sixteenth *Psalme* sets unto us a full Copy: Take heed of pride which usually attends the receit of benefits; and such pride brews a new cloud, 2 *Chron.* 32. 25. Hezekiah *rendred not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him,*

him, and upon Judah and Jeruſalem. The *Roman* Commander upon ſome appearance of the gods for his help in battle, built a Temple to them, *& reddidit commilitonibus deis ſtipendium.* God muſt have a ſhare out of this Victory; Every mercy puts us further into debt to him, and puts upon us new obligations: The beſt rule to be obſerved herein, is, to pay unto him no leſſe in our thankſgivings, then we bad him in our faſtings and humiliations: we are apt to be liberall in vows, and penurious in performance: & how then ſhall we acquit our ſelves from being *lying children? Hee is my God* (ſaith *Moſes* and *Iſrael*) *and I will prepare him an habitation*, *Exod.* 15. 2. which ingagement they did afterwards make good in laying out their bracelets, ear-rings, rings, tablets, all jewels of gold, &c. for the making and ſervice of the tabernacle, *Exod.* 35. 21, 22, &c.

The fourth and laſt point which brings up the Rere, *Obſerva.* 4. is the very *aliquid* of the text, ariſing from the connexion of the parts of it by the binding beam *ſo*, ſo he was their Saviour.

God promiſes to himſelf that his people will not ſhrink from him or deal falſly with him. So he is their Saviour for he ſpeaks *more humano*, ſurely they are children that will not lie, and ſo he is their Saviour.

The ſum of that which God expects in this ſaying, *They will not lie*, is.

They will not violate their covenant, or play faſt 1
and looſe with me, they will not hereafter ſay I was forced to it, the ſtorm drove mee unto it as an harbour: I enter'd it with a ſide-wind will and affection. There is no doubt but the proſperous ſucceſſe of our Armies will make many *Samaritans* to be *Jews*, and

many will ſtand under the tree for ſhelter in a ſtorme, who would willingly afterward cut it downe; if your heart be not right with God you will never be ſtedfaſt in his Covenant, *Pſal.* 78. 37. The ſtone of witneſſe which we ſet up in this place wil be our accuſer for ever If we prevaricate with God by eluding the Govenant which we ſwore in the hearing thereof.

2 That they will not adulterate his worſhip, in which God is punctuall and exact; for if the Ark be but ſet upon a Cart, which ſhould be carried by the Prieſts, there is a breach; becauſe the due order is not kept: It's
a Chro. 15. 13. a very dangerous kind of lying to vitiate the worſhip of God, which for the eſſentials thereof conſiſts (as I may ſay) *in indiviſibili: Thou ſhalt not adde* (ſaith he) *nor diminiſh.* It is obſerved that even when the Morall Law
Exod. 32. was coming down to *Iſrael* they broke out into open impiety in the golden Calf; and ſo in the beginning of the Prieſts adminiſtration, they tranſgreſſed in offering
Levit. 10. 1. ſtrange fire; corruptions may grow up in time, but let us not like *Jereboam*, begin with a lie.

3 That they will not belie their profeſſion, but anſwer it with the power of godlineſſe: how unſuitable is it, to be a Reformed Church and remayn deformed Chriſtians? God expects a reformation of our private, and an entertainment of godlineſſe into our hearts, or elſe you may be like the *Iſraelites*, that had all things according to the pattern, themſelves being a hard-hearted rebellious people. This particular practicall godlineſſe, I doe humbly commend to you the *Nobility and Gentry*, for our Reformation ſhould begin *a majoritis* (as hee ſaid,) bring the knowledge of God and his wayes into your ſouls, families, retinues, places of command; *be godly*

as

as poore men; It is *terminus diminuens* an expreſſion ſavouring of diminution, when men ſay, he is religious for a Noble-man, hee is godly after the rate of a great Gentleman; Not that I upbraid you, for I hope God hath as great a harveſt in that kind of corn in this land as in any other field, but I put you in mind of it this day.

This point cals upon you to reflect upon your ſelves, and conſider what an ingagement is put upon you: I ſay not ſo much by the victory God hath given you, as by that which God promiſeth himſelf of you, for might not his being your Saviour ariſe from this expectation, *they are children that will not lie*, ſay then; *Applic.*

If promiſes of great things ſhould ſingle out ſome of you that are our corner ſtones, promiſes that (as *Mariana* ſaith) would even fell down the Cedars of *Lebanon*, would you not fall but ſtand impregnable? The way that *Lewis* the Eleventh took, was to ſingle out the *Proceres* by gifts & indulgences, that he might (as *Commines* ſaith) the eaſilier doe what hee would with the leſſer ſhrubs, *the Commons*, and by that means he ſued out his livery; and as himſelf expreſt it, he delivered the *French* Kings from their Wardſhip: you have read what God offer'd *Moſes*, Exod. 32. 10. *Let me alone that I may conſume them, and ile make of thee a great Nation*, which condition *Moſes* accepted not; he would not be hired for a private intereſt to deſert his place and duty.

If ſuch a revolution of things ſhould be, as that the enemy whom God hath ſlighted this day ſhould knit his parts together again, and reinforce himſelf and proſper, and come into the *fauces* of this Oity and take *janiculum* (as I may ſay) would you not lie, nor fail your in-

ingagements? nor cry of Parliament and Covenant? nor bleſſe your neutrality and malignity, becauſe by them you are reconcileable?

If ſucceſſe ſhine upon you, and the Lord go yet before you, untill hee bring you out of this wilderneſſe, will you not endeavour to goe leſſe than you bad him at firſt? and being landed on the ſhore, forget what you ſaid in the ſtorm; like them of whom it is ſaid, *Pſal.* 78 34. *When he ſlue them, then they ſought him, and they returned and inquired early after God; and they remembred that God was their rock, and the high God their redeemer: Nevertheleſſe they did flatter him with their mouth, they lied unto him with their tongues.*

If the way of God ſhould upon diſcovery prove hard and incompliant with ſome politick conſiderations, intereſts, ends, would you then hew and pare the wood to the rule, or the rule to the wood, or make abatement on both ſides? I do but propound to you for ſelfe examination, for I have no doubt but that if the gate as now it is too little to take in the whole truth, you will rather break down a piece of the wall then leave out any part thereof; you know that *Jeroboams* interweaving too much policy into his conſtitution, proved fatall to his Kingdom.

If when the Lions skin will not ſerve, the Foxes skin be taken, and there be ſet on foot ſome fair overtures of ſweet peace, to whoſe Temple we deſire to go through the Temple of truth) which you might purchaſe upon rebate, will you be like the plain Countryman reaſoning with a Sophiſter, who cannot be taken in a fallacy by him, becauſe *hee holds the concluſion*, let the Schollers premiſes be what they will? Let your hearts be

right

right with God, and hee will ever be your Saviour. Which that they may be, I beſeech you;

Keep conſtant watch againſt private ends, and you our Noble Senators, move all in a body, and let there 1
be no Planetary motion of any in particular, turn upon an axletree which hath theſe two Poles, *Religio vera & una*, and *ſalus populi ſuprema lex*: Sincerity is the mother of conſtancy, *meum & tuum* are the worſt byas that can be in men of publike place; private ends muſt of neceſſity divide you among your ſelves, retard the common work that is under your hand, diſhonour you both before God and men: And ſo for you that are Officers and Commanders in this War, carry you no private aymes to ſerve upon the publike arms; It is no time to ſeek Vineyards and Olive-yards, blow not the coals to keep War alive for a trade to get by; was not he a famous Dictator of *Rome* that was fetcht from the Plough, routed the enemy, and returned to his Plough again? I fear many of ours are not of his temper.

Take heed leſt ſucceſſe breed diſeaſes in you, and 2
that in great Commanders, whoſe hand was in the atchievement, is pride and ſelf-glory, which is a corruption wee hardly put off, until we put on our winding ſheet; and in others that had no ſhare in the Action, it is æmulation and envy; yea though both did valiantly, yet if *Saul* be but his thouſands and *David* his ten thouſands, there growes a core upon it: It makes many an impotent ſpirit ſullen when hee looks upon another mans Trophie or Triumph. The Lord lay this evil ſpirit when it ariſeth; doe we conquer for our ſelves or for the publike? muſt no ſtarre ſhine beſides our ſelves? Let God have all the glory from

from you all, and then you will have nothing to æmulate in one another; & it is worthy our acknowledgment unto God, who lets not looſe this evil ſpirit betweene the two Nations, but that they are equally earneſt to heap all the glory upon God; which is the only way to kill æmulations and points of honour, which would ſooner untie the knot than the enemies ſword.

Finally, Let all men fortifie their hearts againſt the evils that follow good ſucceſſe, that wee be not made more looſe in our Covenant than before, for wee have reaſon to account this day to be the fruit of our entring and holding faſt unto that: I ſay this day which ſhews you the two Nations formerly *two*, now made one in a Covenant, in the field together, in a victory together, and in a Pulpit together, paying unto God his prayſes, and ſo let them be for ever, *one Judah yet ruling with God, and faithfull with the Saints.*

Hoſea 11.12.

FINIS.

Die Martis, 22. October, 1644.

IT is this day Ordered by the Commons Assembled in Parliament, That Mr *Ashurst*, and Mr *Gourdon*, do from this House give thanks to Mr *Vines*, for the great pains he took in the Sermon he preached this day at the intreaty of the Commons at St *Margarets, Westminster*; It being a Day especially set apart for a Publike Humiliation, and to desire him to Print his Sermon. And it is Ordered, that none shall presume to Print his Sermon without being authorized under the hand writing of the said Mr *Vines*.

H. Elsinge Cler. Parl. D. Com.

I appoint *Abel Roper* to Print this Sermon.

Richard Vines.

THE POSTURE OF *DAVIDS* SPIRIT,

When he was in a Doubtful Condition.

OPENED

In a Sermon Preached before the Honourable HOUSE OF COMMONS,

At *Margarets* Westminster, upon *October* 22. 1644. Being a Day especially set apart for a Publike Humiliation.

By Richard Vines, *Minister of the Gospel at* Weddington *in the County of* Warwick, *and one of the* Assembly *of* DIVINES.

Job 9. 22. *He destroyeth the Perfect and the Wicked.*

LONDON,

Printed by *J. M.* for *Abel Roper*, at the Signe of the Sun over against S. *Dunstans* Church in Fleet-street, 1644.

THE

POSTURE

OF

DAVID'S SPIRIT

When he was in a Dubital Condition.

OPENED

In a Sermon Preached before the

Honourable HOUSE

OF

COMMONS

At Margarets Westminster, upon

October 29. 1644. Being a Day especially

set apart for a Publick Humiliation.

To the Honourable Houſe of Commons Aſſembled in Parliament at WESTMINSTER.

IF you pleaſe to read this Sermon, then bear in your minde that Aſpect of Time under which it was born. The Seaſon will render the Theme more Savory. It was when your United Armies were conceived to be neer Engagement into a Diſpute, the Event whereof might have brought forth a Decretory Sentence upon the great Matter in Queſtion. The Army wherewith you were to Encounter as in it ſelf, it was not contemptible, ſo doubtleſs it did bear it ſelf upon the Reputation of that Check lately given to You in the Weſt: God was to be ſought unto as the great and only Moderator,

we could be in no better posture of Spirit, than to cast up all events with humble resignement of our All *up unto God, sure to cast,* yea *to cast away our selves upon him: If it were out of date, as to the Publike (as it is not) yet it may well serve to the Meridian of any godly man in a doubtful or perplexed condition. The Lord continue to set marks of his Favour both upon you, and the Cause of his Churches: So Prays*

Your Servant in the
Lord Christ,

RICHARD VINES.

A Sermon Preached before the Honourable House of Commons, upon their Extraordinary day of Humiliation, *Octob.* 22. 1644.

2 Sam. 15. ver. 25, 26.

And the King said unto Zadok *the Priest, carry back the Ark of God into the City. If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation.*

But if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto him.

THe Religious King *Jehoshaphat*, hearing that *Moab*, *Ammon*, and *Others* were in march against him, took the alarum, and first drew up his people into a posture of Fasting and Prayer, 2 *Chron.* 20. 1, 2, 3. and the answer from God was present, for the Spirit of the Lord came upon a man in the midst of the Congregation, v. 14. and he said, Hearken ye all *Judah*, and ye Inhabitants of *Jerusalem*, and thou King *Jehoshaphat*. Thus saith the Lord unto you, Be not afraid nor dismay'd by reason of this great multitude, *For the Battel is not yours, but Gods*. Ye shall not need to fight in this battel; set your selves *stand ye still, and see the salvation of the Lord.* v. 15, 16.

Had I such a message from God unto you at this time, or such as that which *Paul* deliver'd to them in the Ship with him,

when

when they seemed to be at the last cast: *There shall not a hair fall from the head of any of you*, Acts 27. 24. it would be a good *Break fast* unto you; but such is the case of Gods people sometimes, that the Prophet being asked, *Can these Bones live?* answered, *O Lord God thou knowest*, Ezech. 37. 3. and they in *Joel* 2. 14. were at their *quis novit.? Who knoweth if God will return, and repent, and leave a blessing behind him?* As *David* in this Text was at his *If*, and *If*. *If I shall find favour*, &c. *But if he say I delight not in thee*, &c.

The Text holds forth unto you the equal temperament, and the even poize or posture of a gracious spirit in a doubtful condition: He whose heart is steered by such a Compass, will ride even in all strait Seas whatsoever. I shall but briefly touch the historical part, because it hath not much influence into the Text.

Absalom had stolen the hearts of Israel into an Insurrection against his Father, the Conspiracy was both sudden and strong. *David* being in fear of surprisal, resolves to flee from *Jerusalem*. There was a hand of God in this, for he had told *David* beforehand, that for the matter of *Uriah* he would raise up evil against him out of his own house, 2 *Sam.* 12. 11. Now it is come to pass. The Priests and Levites would go with *David*, bearing the Ark of God: But whatsoever superstitious conceit the people had in bringing the Ark of God from *Shiloh* into the Camp against the Philistines; *David* had none, for he had learned by that example, that even the Ark might fall into Philistines hands, 1 *Sam.* 4. 3. Therefore he said to *Zadok*, carry back the Ark of God into the City; If I shall find favour in the eyes of the Lord, he will bring me again, and I shall see it and his habitation τὴν εὐπρέπειαν αὐτοῦ, say the Septuagint: *The Beauty or Comliness of it*: But if he say thus, I delight not in thee, *Here I am*. Where you find no discomposure or æstuations of spirit in *David*, no exclaiming against the impiety of his Son, or against the unkindness and ingratitude of Israel, no cursing of his stars, no bitter invectives against male-instruments, for these things are but the sludge that is usually cast forth by the overflow of distempered spirits.

But being of an equilibrious frame of spirit, lays himself down at the feet of God, whether he please to lift him up, or tread

tread upon him, and in happy composure of himself comes to an anchor, even then when in regard of the event of the storm, he is at his *if* and *if*.

There are six things in the text which I might work upon, as affording seasonable matter for this time.

1. *David* resolves all into God, all events and issues, whether they be *pro* or *con*, for good or evil. *If I find favour*, &c. *but if he say thus*, &c.

2. He makes Gods favour to him the ground of Gods restoring him, or bringing him back again; *If I find favour in the eyes of the Lord, he will bring me back again.*

3. He casts up the events both wayes, not being able to resolve the skales either one way or other. *If so then thus. If so then so.*

4. Every way he is resolved to be at God disposé, if the worst come that can come, yet saith he, *Here I am.*

5. He states his happinesse to consist in the fruition of God, and of his Ordinances. *He will bring me again, and shew me both his Ark and his habitation.*

6. His affliction or utter overthrow he expresseth by this phrase; Good in Gods eyes. *Let him do to me that which is good in his eyes.*

David resolves all events into God, whether *pro* or *con*, for good or evil. It could not be but a time of fear and grief unto him, had he looked to the clouds that were now thickning against him. God was now remembring his former hainous sins, and the people were up in armes, but he seems not to value or cast up that which made against him, So as to overthrow his faith or dependance upon God, as it is said of *Abraham*, *Rom.* 4 19 κατενόησε, *He considered not.* His own body being dead, &c. that is, he vied not any improbabilities against God, so neither doth *David* consider things, either 1. To sink under the reckoning of such things as threatned him The unkindnesse of his beloved son. *cap* 16. 11. *My son that came out of my bowels*, The defection of the people from him. *Cap.* 15 *ver.* 13. *The hearts of the men of Israel are after Absalom.* The strength of the conspiracy, *ver.* 12. *the conspiracy was strong.* The wisedom and policy of the enemy, *ver.* 31. *Achitophel is among* *Doct.* 1.

among them. The suddenesse of the insurrection, *ver.* 14. *Arise, let us flee, for we shall not else escape.*

Or 2. to bear himself up by such things as might seem to make for him, *Jerusalem* adhered to him in their affection, the Priests and Levites followed him, all the country thereabout wept for him: *ver.* 23. some faithful men were resolved to run the same hazard with him.

But whatsoever made either against him or for him as if the total sum on both sides had been but Cyphers set over against one another. He resolves himself and all into God, *If I find favour in his eyes &c.* but if he say thus I delight not in thee &c. and if we view David well, we shall observe, that he was a man very happy in this frame of spirit. Doth *Michol* scoffe him for his zeal? I will be more vile saith he it is for God. Doth *Shimei* curse him? its God that hath bidden him. Hath he lost all at *Ziglag*? why yet he encouraged himself in God. Doth he flie before his son? he resignes himself up into the hand of God and indites a Psalm, namely the *third Psalm*, wherein is the first *Selah* in all the book of Psalmes. he had it seemes his *elevations* of spirit even at this time, what an excellent spirit is there in a godly man, he will be happy either in the fruition of God in peace: or in submission to God under calamity: he is עֹז־יָשׁוּב, hath a square side to fall upon be he thrown where or how the enemy can.

Use. That which I draw from this first head by way of use is to exhort you to resolve all your thoughtfulnes, cares, fears, doubts, questions upon God, What without use of means? No that's madnes, as we must sow to the spirit, so we must serve providence. God will not be tempted into miracles. *David* at this time had sent forth his espialls and intelligencers, he had a counter-mining *Hushai* in the counsels of the enemy: To have means in our hand, and not to use them, is *secure unbelief*, to use them and trust in them, is *proud unbelief*, and this is our epidemick sin, when we ride upon the arm of flesh then we gallop, when we are unhorst and smitten off that, then we lie despondent and cannot keep our legs, either we swell or sink, in our victory and successes hitherto God hath first shown us the vanity of our strength, and then made bare his own arm. Its even

some

ſatisfie to our ſelves, that he muſt diſtrain for his honour before we give it to him. In our ſucceſſes we are proud rather then thankful, in our ſtrokes we are rather broken then humbled, oh that we would caſt away theſe bladders that help to drown us. The ſtile of man is *Alexander* or *Cæſar* hath gotten ſuch a victory; But the ſtile of Scripture is, *The Lord diſcomfited Sisera before Barak* Iudges 4. 15. 23. It was ſaid the ſword of the Lord and of *Gideon*. How poor an army was it with which the ſword of the Lord was coupled, yet the victory was ſo exemplary and ſignal, that it is made a pattern of an utter overthrow, *Iſay* 9. 4. *as in the day of Midian* and again, do to them as to the *Midianites* Pſa 83. 9. and therefore as it is in Tragedies when the ſcene is come to ſuch a paroxiſm, or ſuch a knot as there ſeems to be no way out: then *Deus a machina*, comes in and healeſ all. So when things are doubtful deſperate, inextricable, let God have your eyes, who can reſolve every riddle and lead you out of the Labyrinth.

And there is reaſon for it, why at ſuch a time as this, when there is ſo much at ſtake, you ſhould reſolve all your thoughts into God; becauſe *events and iſſues are his*, duty is yours but iſſues are out of your Sphære. The Enemy may heat his oven but he cannot make the fire to burn the three children. *Balaam* may ſet up his Altars, and offer his ſacrifices, but he cannot ſpeak inchantments when he hath done all he can. It may be obſerved, that though the devil begin the tragedy with *Iob*, and the Sabeans and Caldeans act in it, yet the end is not called theirs, it is τὸ τέλος κυρίου, *James* 5. 11. *The end of the Lord*, Whatſoever the premiſes may be, God drawes the concluſion, and that by another manner of inference than is in our mood and figure, we have this hope, that if God bring his people into the wilderneſs, he will alſo bring them out. *He will give them their vineyards from thence, and the valley of Achor for a door of hope*, Hoſea 2. 15. Let us not trouble our ſelves about that which is Gods work and not ours, let us not only look at the ſtorm that threatens us, but to the ſkeers man, that ſits at the helm to pilot us through all difficulties. *Noah* need not beat his head about a mountain or place for the Ark to reſt upon, God will find an Ararat in the end.

He makes Gods favour to him, the ground of Gods restoring of him, or bringing him back again; *If I shall finde favour in the eyes of the Lord, he will bring me back again.* Free grace is the refuge or the plea of the most righteous man, *Noah* was a just man, and perfect in his generations, and walked with God, and he found favour (saith the Text; *Gen.* 6. 8.) in the eyes of the Lord, but some may say, why doth *David* appeal to favour? was he not innocent as to *Absolom*, who rose up against him; and as to them that rose up with *Absolom*? was there not sin in the adverse party? and godliness on his part? there is no question of it; but yet *David* had former sins which were now remembred to him, and he flies to meer grace and favour, and insists on that plea. It was favour and meer grace that put *Noah* into an Ark, when all the world besides was drowned, And what is it but Grace and Favour, that hath shut you up into an Ark of safety: Now when so many Families and Countries are brought under spoil and misery, and (which is not the least part of mercy) hath freed you from temptations of betraying either your lives or your consciences, and from being put to such disguisements of your selves, as *David* was, when he changed his behaviour before the Philistines, 1 *Sam.* 21. 13, When God comes down in judgement against a people, there is ordinarily a reason to be found in themselves. The Marriners knew that the storm fell upon them for some cause, and therefore they went to the lot. And *David* when the famine did hang upon the Land from year to year, inquired of the Lord for what it was, 2 *Sam.* 21. 1. And for our own case, there is certainly a reason in our selves why the Sword is so long in our bowels, which we should search out upon these days of inquiry; for the smarting corrosive would drop off, if it did not find raw matter in the sore, which makes it stick fast, and eat into the quick. But now for the matter of our recovery, if ever God bring us again to shew us his Ark, and his Habitation, it must, it will be meer grace and favour, which grace is as powerful as it is free: Powerful, I say, to break through all obstructions, lay flat all Mountains of opposition, remove all impediments; and therefore it is said; If I find favour, he will bring me again; let *Absolom*, let *Ahitophel*,

Disciples, let them all do what what they can. As some worthy Divines do assert grace to work irresistibly in mans conversion, so may I assert it as irresistible in reducing and bringing back his Churches and people, from under the yoke of any enemy; God that works graciously, works omnipotently, and we know as little *Why* as *How*. This is that which doth most endear God to an unworthy sinner, and which doth most kindly melt the heart towards God again. Nothing doth so at once ravish the heart into admiration, and lay it low in self-confusion.

The Inferences which I draw from this Point by way of Use to our selves, are these;

1. Doth *David* now at this time when he might easily in his affliction see his former sins, the greatest that are recorded of him in the Scripture Fasten his eye upon the free grace of favour of God, as to which his restoring is possible? then why may not we, who are now under wrath for those many heynous national sins of ours, fly to this free grace of God, and therein likewise apprehend a possibility of our restoring, we are not shut out by our sins from free grace; that which takes away our iniquities, is not taken away by them. all the aggravations of our sin, do not prohibit our application to it, nor bind the hands thereof.

2. In that *David* builds not upon the ground of either the enemy his wickedness, or his own godliness and integrity, but derives his bringing back again from meer favour: it may teach us to cast away all false flattering arguments, which are the foundations of our proud hopes; one while we look on the prophaneness and wickedness of our enemies, and gather thence a kind of self presumption, as though God might not use such scorpions to correct his own people withal; or not sell the *Israelites* into the hand of *Moab*, *Ammon*, Philistines, people worse than themselves; other whiles we applaud our own godliness and sincerity, and do but rowl our expectations rather upon somewhat in our selves, than the free grace and favour of God to us.

David casts up the events both ways; If the Lord will shew me favour, then thus. If he say I delight not in thee, then so a *Doct.* 3.

He

He could not resolve himself as touching the particular what God would do with him. And are not we in a like predicament at this time? doth not the Lord hold us in suspence? and is not the ship filled with water again, after that it hath been pumped almost empty? is there yet any certain *resolve* of our estate? *David* might have said something for himself. Himself was a godly man, an honest party adhæred to him. The Priests and Levites were ready to follow him; and these things were good abodements; yet he saith, *if* and *if*, and so it may be with us; and therefore we ought to cast up events both ways, not to create doubtings in our selves, or distrust in God, but

1. To this end, That we may be fortified against the offence and scandal that may be taken, if we should see Christ Jesus led to be arraigned, and crucified, for what would become of us then, that have always expected a temporal and flourishing estate from him? Might we not for want of forecast of such a thing, come to warm our selves at the High Priest's fire, and earn it full deerly, with a *non putaram*, or with the denial of our Lord.

2. To the end that we may know our own hearts, for he that feeds himself with confidence that he shall never be moved, that never know his spirit what mettal it is of. the *λογισμοὶ*, or reasonings of his heart will never be known unto him, for is it not plain enough, that many *Samaritans* that claim kindred of the *Jews*, whiles they prosper, do disclaim their acquaintance when they see them going down; are not many of us friends to the fortune of the cause, and not to the cause it self. Durst *Shimei* open his mouth against *David*, until he saw him flying? Put the case then both ways, and search your hearts, whether your compass will not vary at such a time, but still point to the true pole, and whether you can and will abide in the Ship, when it seems neer to break ing all to pieces.

And there is reason why we should cast up events both ways, not so much in respect of the cause it self, as in respect of our resolutions and standing to it, for the cause of God and of Religion will prosper, and will swim out of all waters; of that we have no doubt, though the *vision be yet for an appointed time*. Though God drive with *Abraham* until the date of his bo-

body be out, yet the promiſe ſhall beget *Iſaac* out of a dead root; and if there ſhall not be left an Iſralite to reſcue the Ark of God out of the Philiſtims hands, the Ark ſhall reſcue it ſelf, and come home alone.

This is our confidence as concerning the cauſe of God in it ſelf, and as touching our ſelves. God hath not left us hopeleſs for he hath a great harveſt of his faithful people in this Land, and no Husbandman ever laid his field fallow, while the corn was yet ſtanding upon the ground, untill he had inned his crop, but yet there is reaſon why we ſhould caſt up both events.

The firſt reaſon, I ſhall gather up into three heads. *Reaſon* 1.

1. The ſins we lie in and under. 2. The unpreparedneſs that is in us to cloſe with God, his way, his truth. 3. The ill ſymptomes that put forth themſelves in us.

1. The ſins we lie in and under, and firſt that maſſe of National ſin, which hath been gathering into a heap for fourſcore years together and upward, ſins of all kinds under the Goſpel, and againſt the Goſpel, Idolatry, oppreſſion, abuſe of plenty and peace, as the Apoſtle ſaith of the workes of the fleſh, *Gal.* 5. 19. *They are manifeſt which are theſe, and ſuch like.* So I ſay of the ſins of this Nation, their aggravations are great, themſelves are great. If I ſhould go about to number them, I muſt adde an *et-cetera* at the end, as the Apoſtle doth, and theſe are they which may juſtly put in a caveat, or a *notwithſtanding* in our way, as the ſins of *Manaſſes* did to the Reformation made by *Joſiah*, 2. *Kings* 23. 26 *Notwithſtanding the Lord turned not away from the fierceneſs of his great wrath*; But then ſecondly our *wilderneſs-ſins* threaten us much. For as it was not Iſraels *Egypt* ſinnes which ſhut them out of *Canaan*, and held them ſo long in the Wilderneſs, but their Wilderneſs-ſins; ſo they are our Wilderneſs ſins, that preſage ill to us, thoſe I mean that are upon us, ſince God came down to plead with us face to face, and to bring us upon the way, and they are our want of ſound Humiliation and brokeneſs of heart; for though we be broken yet we are not humbled: we are broken in our families, in our eſtates; The Kingdom is broken with our ſins, and with the ſword, but our hearts are not broken for our ſin. We are as weary of our falls, as of our wars: our ſolemn dayes are wan-

tonized

tonized with curled, bare and ſpotted pride to this day: our ſackcloth is grown into a faſhion and form, and by many laid aſide, the ſword drawes forth our blood, becauſe ſin drawes not forth our teares: ſurely God hath an anſwer ready to that queſtion; *Wherefore have we faſted, and thou ſeeſt not? Wherefore have we afflicted our ſoul, and thou takeſt no knowledg?* Iſay 5. 8. 3. O that the Land would own its own ſins! for though we can all cry, *It is ſin*, yet when we ſhould come to particulars, Then it is with us as with *Joſephs* brethren: *Thou didſt it*, and *Thou didſt it*. The ſerpent ſaid ſhe: the people ſaith *Saul*: the people ſaith *Aaron*; We all acknowledg that there is ſin amongſt us, ſome where in the generall, no where in particular: the people lay the blame on the Magiſtrate, the Magiſtrate on the people, and ſo our ſins are never found at home; let us ſurvey our ſelves and deale impartially. Are not ſelf ends ſerved upon the publike calamities, by ſuch as come to the common ſcarre fire, not to quench it, but to fiſh for what they can get? Is there not a great neglect of perſonal reformation, even by ſuch as cry for reformation Eccleſiaſtical? Is the power of godlineſs ſought by them who call for purity of Ordinances? is not charity cold? I might call it Juſtice toward thoſe that have drained their own wells dry, and cannot now get water to quench their thirſt? are there not delayes and obſtructions of Juſtice? are there not miſcarriages in inferiour officers and inſtruments that are too ſharp bitten, and prey for themſelves under colour of ſervice to the State? And may not the Lord renew that old ſaying: *For three tranſgreſſions, and for four I will not turn away the puniſhment of your Land*, Amos 1. *ver* 3. 6. *&c.*

2. The unpreparedneſs that is in us to cloſe with God, his way and truth, many think it religion enough to cry *King and Parliament*, with them the power of godlineſs lies under as great ſcorn and diſreliſh as ever, and though we have ingaged our ſelves by Covenant, yet is that Covenant made by many but as it were *a faſt and looſe knot*, or a meer *Shibboleth* of diſtinction between party and party, how many are willing to compound for ſuch Reformation as may ſerve ſelf intereſts, or politique reſpects, making their own ends the ſtandard of Reformation, not the word or glory of God? What fear is there in many of the

the ſtrictneſs of it? What jealouſie leaſt it ſhould clip the wings of civil authority, and power? being ſtartled at the name of *Jus divinum*, as Herod was when he heard of one that ſhould be born *King* of the Iewes, a vain fear. For he that ſaith by me Kings reigo, doth not by his Goſpel pull them down *date Deo* and *date Cæſari* are no waies inconſiſtent.

The Symptoms that are upon us, are very ill abodements, as namely, the diviſions and ſidings in matter of Religion, which is firſt turned into a kind of Philoſophy of opinions, and then divided into parties and ſects, as the old Philoſophers were; After the great and general deluge of corruption of Doctrine, and ſuperſtition in worſhip, we are fallen into the confuſion of Languages. And then again, what emulations in Officers that have great command? as if they had an *Alexander* or a *Cæſar*, or a *Pompey* in their breſts, making too much ado about punctilios of honour? what diſſentions in the country between Committees and Commanders, the one accuſing the other for plowing away a furrow of his land, and the other recriminating the like, and whiles they come up hither to conteſt the difference, the Plow ſtands? what ſhould I ſpeak of driving of deſigns, and of the carriage of many in this cauſe, meerly by intereſts, and not by principles, which kind of men can never be firm, for intereſts will make any man looſe and uncertain; He hath the byas in his Pocket, which he can put off and put on, as the mark lies nothing makes men firm but principles, for ſuch a mans byas is within the bowl, eſpecially if his principles carry him to God, as well as you, for otherwiſe he will not be always yours. Now if all theſe things be laid together, they make good reaſon why we ſhould caſt up both events.

The ways and diſpenſations of God towards us are ſo dark, as by them we are not able to diſcern cleerly of his particular mind or thoughts, as touching the iſſue or event, when we are (as we think) at ſhore and ready to land, there comes a guſt, and waves us back into the deep again. The Ark is carrying to *Jeruſalem*, and there falls out a breach upon *Uzzah* and ſtops the work. The war hangs long upon us, and who knows where or when the Tragœdy ſhall end. How long have the

German Churches, (where the first day-break of reformation began) been under a thick cloud, and many a time when they have seemed to see land, they have been driven back again with cross winds. Thus do the ways of God, like *Arethuse*, run under-ground. He hides his paths and his ends, and he is in the thick darkness; so that we see his goings: but are as much to seek for the meaning of his dispensations, as the boy was that ran to fetch *Jonathans* Arrows, whereby he made discovery to *David*.

This we know, that God hath not pinned his Ordinances to the freehold of a Land, Nation, City: therefore he saith, *Jer.* 7, 12 goe and see what I did to *Shiloh* where I set my name at the first, and what was that which he did to it? *Psal.* 78.60,61. He forsook the Tabernacles of *Shiloh*, the Tent that he had pitched among them, and delivered his strength into captivity, and his glory into the enemies hand, whence it may be affirmed that though God do not altogether remove his name from the Israelites, yet he may change the place thereof, from *Shiloh* to *Jerusalem*; and so though he do plant his Ordinances somewhere in his Church; yet the Candlestick may be removed, and the Kindome of Heaven taken away from this or that particular place or Nation.

Use. The Use that I shall make of this Point is, to call you to this casting up of events that may fall out, to the end you may be able to justifie God if he turn his hand against you, and that you may for your own parts come to a center of resolution, that let God do what he will with your particular persons; yet you will serve the Lord, as in *Joshua* 24. 19. When *Joshua* had told the people, he is a jealous God, and a holy, he will not forgive your Transgressions and your sins, they answered, *Nay but we will serve the Lord*; and thereupon he set up a great stone for a witness, lest they should afterwards deny God: Let us set up such a stone of witness this day, that we may not turn away from the Lord our God, but ingage our selves to be his people for ever.

It is not my purpose to weaken the faith of the people of God, but to confirm their resolutions, nor to give the enemy any occasion to say; Now they stagger, they mistrust their cause

cauſe, the wilderneſs hath ſhut them in, No, no, for whatſoever may become of our carcaſſes in this wilderneſs, though they may fall therein for our rebellions againſt, and temptations of God; yet for certain, *Iſrael* ſhall come into the Land of reſt, for howſoever it be that Gods ways towards us be in the dark, yet his promiſes to the Church are in the cleer light. Our dry bones are not too dry to live again by his breath; Though he cary *Joſeph* into a priſon, it is but to advance him; Though he thruſt *Jonas* into the Whales belly, it is but to ſave him. When the Ship is wrackt and broken, and the foundations (as the Pſalmiſt ſaith) are deſtroyed, yet *ædificabo Eccleſiam meam* will ſtand good againſt the very gates of Hell. And we may build upon it as a truth, that however his works of providence may ſeem to us, not to anſwer his Word of promiſe; yet all his diſpenſations towards his Churches. are in order to the fulfilling of his Promiſes, and the pangs of his Church are unto life, and not unto death; I ſay the pangs or throws of his Church, becauſe I conceive, that theſe motions that are in Chriſtendome, this renting of States and Kingdomes, is in order to ſome revolutions in the Churches; all theſe conſpirations of ſtormy winds ingruent upon them are not for nothing: *Doth the plowman plow all the day to ſow? doth he open and break the clods of his ground, when he hath made plain the face thereof? doth he not caſt in the principal wheat, &c.* Iſa. 28. 4. God will ſow his Churches after his tearing them up by the plow; and therefore whatſoever Statſemen and Politicians may aime at, it is the Churches intereſt which the eye of God is upon, though they neither know nor intend it. As the Scripture taking notice of *Auguſtus* his Decree of taxing or enrolling the Empire or Provinces thereof, ſeems to give us the reaſon and occaſion of bringing *Joſeph* and *Mary* to *Bethlehem*, (who were far off the place) that Chriſt might be born according to the Scriptures, which was a thing the Emperor never once dreamed of. God hath other ends and purpoſes in theſe ſhakings of Kingdomes and Provinces then Politicians and Statſemen have, therefore let us not diſcredit God by unbelief, for my Covenant is to me (ſaith he) *as the waters of Noah*, that is, my purpoſe to my people, to do them good is irreverſible and abſolute, *Iſa.* 54. 10.

But then for our particulars. Though the waters of *Noah* return no more to cover the earth, yet ſuch a Houſe, City, Country may be overflowed and ſwallowed up with water; ſo may our Ark fall into Philiſtims hands; and therefore gather your ſelves together, ſearch your ſelves Oh Nation, even Ye our worthy Senators, call your ſelves to account, and examine your ſelves ſtrictly, impartially, humbly, leſt the Babyloniſh garment and wedge of Gold (which cauſes *Iſrael* to fly before the men of *Ai*) be not in any of your Tents, ſearch out carnal policy, luke warmneſs towards God; Neutrality, private ends. Its not impoſſible but that there may be an *Abſolom*, a *Shemei* in your own bowels, who if you were brought low, would drive you and the Ark of God too into the Wilderneſs, to ſeek a place. Oh let the repreſentative body of the Kingdome keep themſelves pure, that ſo if God ſhould pleaſe to eſtimate, or meaſure out unto the Nation, according to the repreſentative body of it, there may be mercy to it for your ſakes. To this end, have an eye [I beſeech you] upon obſtructours and deſigners, which cannot do ſo much hurt in the enemies Army, as in your Counſels; Malignity thruſt forth into the outward parts of the body, is nothing ſo dangerous, as that which lies cloſe and neer to the heart or vitals: Speed the hearing of Cauſes which come before you, that men may be diſmiſt to their commands and employments abroad to prevent a *vacuum*. Pity and relieve thoſe that are broken and ſhipwrackt for the Kingdomes ſake: have an eye upon your under-Inſtruments and Officers, that they ſpend you not more honour and reputation by their miſcarriages, partialities, private gain: than they bring you in ſupplies; he that flies a ſharp Hawk, rides hard after her, or elſe the Partridge will be half eaten before he come in; And fear not the loſing of any party by doing Gods wil and work; for God himſelf ſhould neither give rain nor fair weather; if he ſhould pleaſe all ſorts of men, I ſhall leſs ſtick on theſe things, becauſe you were this day before put in mind of them; only let me preſs one thing more, namely; That you would countenance honeſt and godly men, with places of command and truſt; *With command*, for they will be firm and valiant, *a mans valour lies in his conſcience, and not in*

his

his spirit: With trust, for such a man is like a door with two locks: He hath an obligation upon him, both to God and you. Finally, do all that may be to suppress open and crying sins, for authority makes it self guilty of those, *other mens sins*, which it endeavours not to cut down, we in the Ministry must cry them down and you must cut them down, or else they become in guilt both ours and yours.

And let none of us say within our selves, we have strength for war, for *Eccles.* 11. 9. *The battel is not to the strong*. We have received many marks and tokens of favour from God, for *Ios.* 24. 19. *He will consume you after he hath done you good*. We are the *Israel* of God, to whom pertain the Promises, for *Psal.* 7. 8. *Israel flies before the Aians*, We have the Ark of God in the Camp with us, for 1 *Sam.* 4, 10, 11. *The Philistims may take it*, We fast before the Lord and have a good cause for *Iudg.* 20, 21. *Israel falls in two battels under Benjamin*. We are not so bad as the enemy that comes against us; *For its no trusting to the sins of an enemy*. The worst bryars or thorns may serve for a rod in the land of God, to scourge his own people: We are Gods witnesses, for *Rev.* 11. 7. *The beast that ascends out of the bottomless pit shall make war against them, and shall overcome and kill them*. In a word, the axe that cuts down the tree, is hafted with the wood of the same tree, the enemies power over us lies in our own sins; And so much for this Point.

David is resolved to be every way at Gods dispose, *Here am I*. A happy frame of spirit it is, to be able to perish, and resign our selves up to God for such a man shall be always in possession of himself, out of the gun-shot of all storms and tempests; steeled with courage and resolution, and however he be tossed too and fro, up and down, yet shall always light upon his feet. If *Cannæ* bring *Hannibal* to the very walls of *Rome*; If wave rise after wave, if Pillars be shaken, if rotten Boughs fall off the Tree with winds; if *Absolom* stir, *Israel* be up, *Shimei* curse, yet he is at this Point, *Here I am*. *Deut.* 4.

I have not much to say upon this Point, This is the sum. Do your duty and perish in it, *Si fractus illabatur orbis*, Conscience of sincerity, and uprightness of heart in duty, will make a man sing *Ecce ego*, Here am I. *Middle region* men, and *lower*

er Region, must be toſſed and weather-beaten, they live and have their treaſure where winds and clouds, and waves come, but he is in the Serene, and above all theſe whoſe hope the Lord is, you may be ſooner killed then hurt; and if God ſhould deliver you up to the enemy, and bring in difficult times, be ſure that there is few of them that hate you now, but would be ready to write upon the ſtatue of each one of you that lives and dies faithful, *utinam vivere*s; or if ſuch days ſhould come that men ſhall be afraid to name your names, or own your worth; yet as it was ſaid of the Pictures of thoſe Patriots that durſt not come forth and appear in after times. *Eo magis fulgebant quiâ non viſebantur*, they ſhined the more, becauſe they were not to be ſeen. Be true to God, to his truth, it will ſave you: but if there be any of you that come in and adhere to God and his Cauſe only for ſhelter and ſafety, that is not thank-worthy with God, no man thanks another for being driven into his houſe to ſtand dry in a ſhowr.

That you may be able to ſay *Here I am*, when God ſhal pleaſe to declare that he hath no delight in you, theſe things are requiſite;

1. To have a good conſcience on your ſide, that will feaſt you within doors, even when the hailſtones rattle upon the tiles of the houſe; you know what *Luther* ſaid when he was convented before the Emperor at *Wormes*, No winds ſhake the earth but thoſe within it. If you be in a good cauſe, that is not all, for hypocriſie and baſe ends will more pull you down, than the goodneſs of the cauſe will lift you up.

It's a tirrible thing to be hem'd in by the wrath of God on one ſide, and the galling of a guilty conſcience on the other ſide. He that dare not face his own conſcience muſt needs fly from the preſence and ſight of God, he cannot ſay *Here I am*.

2. A ſubmiſſive faith to truſt God, and leave your ſelves in his hand, accepting the puniſhment of your iniquity with ſilence and juſtification of God, lying down as patiently under his knife, as *Iſaac* under *Abrahams*.

3. Acquaintance with God, ſo as to lay up your lives with Chriſt in God, having taſted his goodneſs to you in former experiences, ſuch a man may be killed all but the head, but that's above

above the reach of any enemy, and though he be forſaken, yet he carries *my God, my God,* with him, from the croſs to his grave.

David ſtates his happineſs to conſiſt in the fruition of God and his ordinances: *He will bring me again, and ſhew me his Ark, and the habitation of it.* He ſaith not, he will bring me to my houſe again, to my Concubines which are left behind; but he will ſhew me his Habitation; The Ark and the Temple were the things that he accounted worth the enjoying, and here you may obſerve what a godly heart looks at, not revenues and trading, but Gods Ark and habitation. The Romane Hiſtorians obſerve how the firſt ſeven Kings did contribute to the State of *Rome*. *Romulus* the firſt, gave it *eſſe*, then *Pompilius* the next, brought in the *ſacra*, Religion is indeed the very keel of the ſhip. The main work we have to do is to ſettle it, and it's our greateſt wages, to ſee it eſtabliſht, it will pay us for all our layings out.

Let the ſame mind be in you, as was at this time in *David*, account it your happines, and the moſt lively mark of Gods favour to you, if he ſhall bring you again, and ſhew unto you his Ark and his Habitation, for therein lies the glory of *Iſrael*. I would the Reformation did not lie under an ill report with many amongſt us. God would not bring the Iſraelites into *Canaan* whilſt it was under an ill report with them by reaſon of the ſpies who undervalued it. It may coſt us a longer march in this wilderneſs, if we look upon it with a ſcornful eye, and yet the prejudices againſt it, and the aſperſions caſt upon them whom you have ſet on work to be hewers in the Mountains to prepare the materials of the Temple, are many; and I fear the reaſon is, becauſe *nothing that is one can please*, except it be a *quodlibit*; a grand fallet, it will not fit ſuch variety of pallates as are amongſt us, I pray God ſuch a birth may be brought forth, as that there may remain no diviſions or ſeparation from us in conſcience, but only in pride and affected ſingularity; there is the leſſe regard to be had of ſuch as are reſolved aforehand, not to be fixed in the ſame or be with us, but like the erratick ſtars muſt each one have an oabe to himſelf. If any mans conſcience lie (as I may ſo ſay) in his fancy, then to give

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liberty

liberty to that, would be nothing else but to give him leave to be mad.

David expresses his sufferings, yea his utmost sufferings, by the phrase, *Good in Gods eyes, If he say thus, I delight not in thee, Here I am, let him do that is good in his eyes:* He might feel it evil, but if it be good in Gods eyes, he yields to it; and so let our hearts be humbled and framed in expectation of Gods hand to us at this time, that we may kiss the rod, and say with old *Eli*, when he heard the fall of his house: *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18. We know not what Promises or Prophesies God hath given forth to his Church in his Word to be served and fulfilled by or upon our ruins. If God please not to honour himself by our labours, let him honour himself by our ashes.

FINIS.

Die Veneris, 14. Martii, 1644.

IT is this day Ordered by the Lords in Parliament assembled, That this Houſe doth give thanks to Mr. *Vines*, for his great pains taken in the Sermon he preached on the twelfth of this inſtant *March*, in *Chriſt-Church*, *London*, before the Members of both Houſes of Parliament, and giving thanks to Almighty God for his bleſſing to the Parliament, for their late good ſucceſſe at *Shrewsbury* and *Waymouth*. And that the ſaid Mr. *Vines* is hereby deſired to Print and Publiſh his ſaid Sermon, which is not to be Printed or Re-printed, but by authority under his hand.

Jo. Browne Cler. Parliament.

Die Jovis, 13. Martii, 1644.

ORdered by the Commons aſſembled in Parliament That Mr. Sollicitor, and Mr. *Nicholas*, do from this Houſe return thanks to Mr. *Arrowſmith* and Maſter *Vines*, for the great pains they took in the Sermons they Preached at the entreaty of both Houſes, at *Chriſts-Church* yeſterday (being a day appointed for a publick Thankſgiving) and that they do intreat them to Print their Sermons; and it is ordered that none ſhall preſume to Print their Sermons, but whom ſhall be licenſed under their hand-writing.

H. Elſynge, Cler. Parl. D. Com.

I appoint *Abel Roper* to print this Sermon,
RICHARD VINES.

THE HAPPINESSE OF ISRAEL:

As it was set forth

In a SERMON Preached to both the Honorable Houses of PARLIAMENT (the Lord *Major*, and *Aldermen* of the City of *London* being present) at *Christ-Church*, *London*, upon a Solemn day of Thanksgiving, *March*, 12. 1644.

By RICHARD VINES, Minister of the Gospel at *Weddington* in the County of *Warwick*.

Published by Order of both Houses.

The Second Edition.

EXOD. 15. 11. *Who is like to thee O Lord among the Gods?*

LONDON,
Printed by *F. M.* for *Abel Roper*, at the sign of the *Sun* against *Dunstans* Church in *Fleet-street*. 1656.

TO THE
RIGHT HONORABLE,
THE
LORDS and COMMONS
Assembled in PARLIAMENT.

SUch as look upon your successes with an evil eye, *will not look upon your Thanksgivings with a* good one. *They will be ready to say,* Nescitis quid serus vesper, *praise a fair day at night. 'Tis no time to call for a* plaudite, *until ye see the end of the last Act.*

But the Psalmist *tells us, that* Praise is comely, *and it is good, to pay as we receive: our Hosanna's now will nothing hinder our Hallelujahs then. Why should we not offer up our* first-fruits, *though we*

cannot

cannot as yet cry Harvest home? *and receive the earnests and pledges of further and fuller mercies with Thanksgiving? This day among the rest is worthy to be marked with a white-stone, being the memorial of our gaining of* Shrewsbury, *and regaining of* Waymouth; *The one we did not think of, the other we could hardly expect. In our low estates and conditions, we have usually been happy in God: and* in this Mountain let the
Isa. 25. 10. Hand of the Lord rest, *until all our Praises and solemn Thanksgivings which do as yet run in a lesser channel, may empty themselves into, and lose all their names in one great* Jubilee, *so prayes*

Your most humble servant

for Christ,

Richard Vines.

A

SERMON

Preached to both Houſes of PARLIAMENT, at Chriſts-Church, *London*, upon a Solemn day of Thankſgiving, *March*, 12. 1644.

DEUT. 33. 29.

Happy art thou, O Iſrael, who is like unto thee, O people! ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency: and thine enemies ſhall be found lyars unto thee, and thou ſhalt tread upon their high places.

MOſes in this Chapter doth prophetically retail out unto the ſeveral Tribes their ſeveral Bleſſings; and in the cloſe thereof, he ſums up the body of that people into one total, under the name of *Iſrael*; and their condition under the name of *Happineſs*. Thy Happineſſe, O Iſrael, &c.

In

In the words we have { 1. *Pronounced.* / The happineſs of *Iſrael* { 2. *Deſcribed.*

Pronounced in theſe words, *Happy art thou O Iſrael: Who is like unto thee, O people?*

Deſcribed, and that two ways:

1. By the Author, *Jehovah*, who is reſembled to weapons of war,

{ Defenſive: the *Shield* of thy help. / Offenſive: The *Sword* of thy excellency.

2. By the parts of it, and they are two: { 1. Salvation or deliverance: *Saved by the Lord.* / 2. Victory or Conqueſt.

and that { 1. Of their enemies. *Thine enemies ſhall be found liars unto thee.* / 2. Of their high places. *Thou ſhalt tread upon their high places.*

Time will not permit me to take up obſervations out of every ſubdiviſion or part of the Text, as it is cut out, but I ſhall caſt the *Happineſſe pronounced* into the point, and the *Happineſſe deſcribed* into the reaſons of that point, thus;

Such are the Happineſſes of Iſrael, as do lift them up above all compare with any other people. Thy Happineſſe, O Iſrael: who is like to thee, O people!

That *Iſrael* is a people ſo happy, is proved:

1. They are ſaved by the Lord, the ſhield of their help, and who is the Sword of their excellency.

2. The enemies of *Iſrael* ſhall be found liars unto her, and

and ſhe ſhall tread upon their high places.

Such are the Happineſſes of Iſrael, as do lift them up above all compare with any other people: Happineſſe is as much in the ſingular, as in the plural number: yet if there be a plurality of happineſſes, they do all belong to *Iſrael* above all other people, every mouth (both the mouth of *Balaam*, and the mouth of *Moſes*) do pronounce *Iſrael* happy. All things do co-operate for good unto the *Iſrael* of God; we ſay of *Bonum a good thing*, that it is *ex cauſis integris*, & ſo of Happineſs, we may ſay it is *ex bonis integris*; the mixture of any evil, or defect of any proportionable good, maims happineſſe, and makes that it cannot be truly ſo called; and yet there is *bonum ex malo*; good ariſing out of evil, which doth much conduce to the happineſſe of *Iſrael*; were there no thorns in the fleſh, how ſhould we be humbled? No Devil, how ſhould we be winnowed? No Tribulation, Diſtreſſe, Perſecution, Famine, Sword, how ſhould we be more than Conquerors? No Death, or Diſſolution; how ſhould we come to be with Chriſt? The world, life, death, things preſent, things to come, all are yours, and you are Chriſts, 1 *Cor.* 3. 22. You will reply that many of theſe things that are ſaid to be *ours*, do work our good præter-intentionally, and by meer accident, which I grant to be true as touching theſe things themſelves, but not as to God; whoſe wiſdom and power is both much ſet on work, and ſeen in bringing good out of evil. God is ſuch an Artiſt in working the happineſſe of his people, that he can make uſe of a crooked toole, to do that which can never be done by a ſtraight one; *Pharaoh* his double taks and burdens, ſerve to wean *Iſrael* from and out of *Egypt*, ſo *Pharaoh* helps to make *Moſes* ſucceſſeful in the bringing off of *Iſrael*? *Fo-* Doct.

ſephs brethren intend no preferment to him, or any fulfilling of that Oracle which had ſaid he ſhould be high above his brethren, and yet they contribute to it, and work towards it. The wiſdom of all the enemies of Gods people, and the ſubtilty of Satan are alwayes befool'd when they plot upon the Church; that which they intend ſhould be mortal, is medicinal; the Leech ſucks the blood, the Phyſitian by the Leech, draws away the diſeaſe: God hath a work upon Mount *Sion*, and *Jeruſalem*, *Iſa.* 10. 12. He uſeth the *Aſſyrian* as his rod, but the intention of the Inſtrument is nothing like unto the intention that God hath, *ver.* 7. And therefore it is that God is ſaid to laugh at the enemies of *Iſrael*, becauſe he lets them build their works, and then blows down all their Paper buildings by a blaſt, which they know not whence it comes; yea, God ſets them on work againſt themſelves, and not only makes them ſet up their own Gallows unawares to them, but hold the ſtirrup to *Mordecai*, whom above all men they hate.

I ſhall not intricate my Diſcourſe with any Philoſophical Diſputes about Happineſs, wherein the Philoſophers were ſo much divided in Opinion, and into Parties, an evident demonſtration of the blindneſs of men by nature, ſhooting ſo wide from the mark in ſo concerning a point; but ſhall for the better opening of the Happineſs of *Iſrael*, diſtinguiſh between the *wilderneſs eſtate of Iſrael, and their Canaan eſtate*, and ſo of their Happineſs in their wilderneſs condition, and in their *Canaan* condition; for ſo doubtleſs there is a wilderneſs condition of the Goſpel Churches, and a *Canaan* condition of them, even in this world, wherein they ſhall be in more luſtre, ſettlement, beauty and glory, their mean Tabernacle ſhall ariſe into a more glorious Temple.

1. This

1. This *Canaan* condition of the Goſpel Churches, is fully pointed forth in the Promiſes and Propheſies of both Teſtaments, that *Iſrael* ſhall be happy, a *none-ſuch*, a *quis ſicut tu?* who is like to thee? I make no queſtion, only thus much may be ſaid, that as the Promiſes made before time to *Iſrael*, concerning *Canaan*, could not be reconciled or adopted to their *Egypt*, or Wilderneſs condition, ſo neither can the Promiſes made to the Goſpel Churches as touching their *Canaan* condition, be reconciled to the Wilderneſs in which they now ſeem to be, and therefore if it ſhould be asked: How doth Gods Word and his Works agree? How can his ſweet voice be reconciled to his rough hand? We muſt anſwer, That the Birth of the Promiſes, will anſwer their Conception, they will bring forth in full ſhape and feature, the glory with which they are pregnant; but that muſt not be expected, until they come to their full count; for there is a fulneſs of time, wherein the Promiſes ſhall be delivered; until which the great and good things we hope for, do lie in their womb, and we muſt be content, if we ſay, as the Mother of Jeſus, *They have no wine:* to hear, Woman, what have I to do with thee, *My hour is not yet come.*

2. The wilderneſs eſtate of *Iſrael*, or the Churches of God, is that wherein they are in pangs, and travail: being humbled and hammer'd by God, unto that beauty and glory which ſhall be revealed in them; for it is to be obſerved that God reſembles the drawing forth of his Church, out of their declenſions and Apoſtacy, to the *Idea*, or pattern of his bringing *Iſrael* out of *Egypt* into a wilderneſſe, *Ezek.* 20. 35, 36. *Hoſ.* 2. 14, 15. And in this ſtate of the Churches, we cannot but expect, that there will be a mixt multitude among them

Numb. 11.4. Numb. 14 3.4. that will fall to luſting: there will be many returners in heart into *Egypt*, there will be miſreporters of that good land, murmurers, complainers, tempters of Chriſt. There will be a powerful *Amalek*, that will oppoſe, and give battel, which muſt be beaten downe by *Moſes* hands, and *Joſhua* his ſword. In a word, there will be *wilderneſs ſins*, which will keep us out of *Canaan* a long time; for you may obſerve it, that it was not for *Iſraels Egypt ſins*, but for their *wilderneſſe ſins*, that their carcaſſes fell in the wilderneſſe, and that the reſt were ſo long kept out of the promiſed land; and this obſervation is very uſefull to us at this time, who hang ſo long in this condition, for our wilderneſs ſins and provocations.

How then can *Iſrael* be pronounced happy in her wilderneſs condition? for that I bend my ſelf the rather to ſpeak of: that I might ſpeak more neerly to our own caſe. And that we may rejoyce, not only in hope of the glory of God, but in ſuch preſent marks of his favour and preſence, as may keep us erect, and in *Comfort*, under ſuch a condition. Firſt then,

1. *Iſrael*, or the people of God are happy, becauſe heirs of all the gracious Promiſes which God hath made. In Chriſt the promiſes are *Yea* to them and *Amen*, that is made, and made good. They have God by his Name *El Shaddi*, to live upon; though he be not as yet pleaſed to make himſelf known unto them by his Name *Jehovah*, and ſurely, *Abraham*, *Iſaac*, *Jacob*, were happy men, though God appeared unto them onely as a *God Almighty*, Exod. 6. 3. that is, he was a *God* ingaged to them by Covenant and promiſe, and a God of power to make good his engagements, though he did not actually pay down, and give exiſtence to his

promiſes

promiſes in their times, and therefore it is ſaid of them, that they having ſeen the promiſes a far off, were perſwaded of them, and embraced them, and ſo died, not having received that which was promiſed, *Heb.* 11.13. It is a happineſſe to be under promiſes, though the thing promiſed be poſthumous to us. He is not poor, that hath good debts lying in ſo rich a hand as Gods: and we may find it true in our experience, that all the while God keeps in his hand the principal, he pays his people the full intereſt for forbearance, and maintains them in their minority with ſome competencies out of the revenews which he hath entailed upon them when they come to full age. *Jacobs* proſpering under *Laban*, while he was an exile, and a ſervant, was far from that bleſſing to which he was heire, but yet it was a remarkable hand of that God who was in bonds to him for a great ſum.

2. *Iſrael* is happy in their wilderneſſe, becauſe *they are come up out of Egypt*; It is a kind of Promiſe, *Hoſ.* 2. 14. *I will allure her, and bring her into the wilderneſſe*, when we follow after our lovers, we may have, it may be, *our bread, and water, and wooll, and flax, and oyl, and drink*; but when the thorn hedge is made round about us, we are in a better condition, *Hoſ.* 2. 5, 6, 7. It's an argument that we are carnal, when the tasks and fleſh-pots of *Egypt* are valued as a Happineſſe rather than wilderneſſe diſpenſations; they that are in calamity, do magnifie the times of burning incenſe to the Queen of heaven; upon this reaſon, *Jer.* 44.17. *for then had we plenty of victuals, and were well, and ſaw no evil.* He would ſeem to ſpeak a Paradox, that ſhould ſay, It's better as we are, than as we were: Oh that there was not this error in our hearts; Oh that we did know his ways: *For I was grieved* (ſaith God) *with that generation, and ſaid, They*

They do always erre in their hearts, and they have not known my ways; that is, they conſider not my diſpenſations towards them for good, in bringing them out of *Egypt*, and in this wilderneſſe; our condition in *Egypt* being conſidered, might juſtly make our wilderneſſe a happineſſe to us, eſpecially if we remember that God having brought them once out, did not again bring them back into it. *Iſrael* returns back no more, though many of the carnal mutineers deſired it. The Churches may be purſued and warred againſt by the enemy that enſlaved them; the witneſſes may ſuffer under the tyranny and power of the Beaſt, but they ſhall no more return into captivity to her, ſit down by her fleſh-pots, or to be under her tasks.

3. *Iſrael* is happy in the Wilderneſs, becauſe they have therein the Covenant renewed, the Tables thereof are given to them, the Tabernacle is ſet up, the Ordinances are inſtituted and appointed, Religion is reformed, and the things that concern the Houſe of God, are made according to the Pattern: And all this was done while *Iſrael* was in the Wilderneſs: This is Gods time to give, and the Churches time to receive the holy Ordinances. In the wilderneſs I gave them my Statutes, and ſhewed then my Judgments, moreover alſo I gave them my Sabbaths, *Ezek.* 20. 10, 11, 12. when God had *Iſrael*, as I may ſay, alone in the wilderneſs, and under his hammer there, ſee how he deals with them: He ſettles his own Ordinances, brings them into the bond of his Covenant, before he brings them into their affluence of Milk and Honey: That it is the Happineſs of *Iſrael* to be thus furniſhed with Gods Ordinances, and brought into his Covenant, is not neceſſary for me to prove, ſee *Pſal.* 147. *ver.* 19, 20.

Rom.

Rom. 9. 4. But that this is the time, when God doth it, and promiſeth to do it, you may ſee *Ezek.* 20. 35, 37. *I will bring you into the wilderneſs*, &c. and *I will cauſe you to paſſe under the rod* (that is, bring you into my poſſeſſion, *Levit.* 27. 32.) *And I will bring you into the bond of the Covenant, and I will purge out from among you the Rebels, and them that tranſgreſs againſt me*, &c. *ver.* 38. When God hath his people in a wilderneſſe, then he may do what he will with them; then he will bring them into his Covenant, and then will he purge out the Rebels from among them, as the Apoſtle obſerves he did, 1 *Cor.* 10. 5. *And all theſe things happened unto them for types, or examples* unto us, *ver.* 11. Rebels ſhall be purged out, and the people of God ſhall be brought into the bond of his Covenant; and that when the Lord hath brought them into a wilderneſs; Now then *Moſes* and all *Iſrael* conſider Magiſtrates, Miniſters, and all the people, this is the time, this is the way wherein God is about to make you happy. It's your work and duty to receive and entertain the Ordinances from his mouth and hand, to ſet up his Tabernacle, and build unto him an Habitation, and then he will bring you into a condition flowing with Milk and Honey.

4. *Iſrael* in their wilderneſs condition are happy in the extraordinary preſence of God with them, to ſupply and ſupport them, at ſuch a time; never were there more clear pledges and tokens of Gods preſence with, of his power and protection over *Iſrael*; than when they were in the Wilderneſſe, there *Manna* comes from Heaven, the Rock follows them, the Cloud is over them, the enemies that fight againſt them, are ſtrangely ſubdued; the Sun ſtands ſtill whiles the work is doing. When God brings his people into ſtraits, he will work wonders

wonders for them. Extraordinary caſes have extraordinary applications made by God unto them. Till they came to eat of the old corn of the land the *Manna* did not ceaſe, *Joſh.* 5. 11. We cannot have great experiences until we come into extremities; great deliverances preſuppoſe great dangers; when Chriſt is in his Agony and the Diſciples ſleep, there appears an Angel from Heaven, ſtrengthening him, *Lu.* 22. 43, 45. When the Mariners caſt *Jonah* over-board, the Lord prepared a great fiſh to ſwallow him, *Jonah* 1. 17. God doth as it were put himſelf to extremities, when he puts his people into them. *Thou haſt conſidered my trouble, thou haſt knowne my ſoul in adverſity, Pſal.* 31. 7. I ſhall ſay no more upon this, but only that which we find, *Hoſ.* 2. where the Lord having ſpoken terrible things to his declined people, from the ninth verſe, to the end of the thirteenth, doth in the 14. verſe, come to this reſolution and concluſion, *I will allure her, and bring her into the wilderneſs*, and what then? *I will ſpeak comfortably to her*; and I will give her vineyards from thence, and the Valley of *Achor* for a door hope; *and ſhe ſhall ſing there as in the days of her youth*, and as in the day when ſhe came up out of the Land of *Egypt*: There is (you ſee) in the wilderneſs God ſpeaking comfortably, and *Iſrael* ſinging joyfully.

5. *Iſrael* is happy not only in fruition of God, but in acting for God. It is a queſtion, whether a mans happineſs do rather conſiſt in fruition and enjoyment of good things, or in doing and acting out of right principle; the Philoſopher ſeems to define happineſſe rather by operation and working according to vertue, than by fruition of good things, and it is out of queſtion, there is no greater happineſs than in being Inſtruments and

and Agents for God: God makes you as happy if he pleaſe to uſe your purſe as if he fil it, if he pleaſe to lay out your lives as if he ſave them. It's hard to beleeve and reliſh this; but there is reaſon for it, that a mans happineſs ſhould conſiſt in that wherein he is active, as well as in that wherein he is paſſive, *that is*, in his returns unto God, as well as in his receipts from him.

So that upon the whole matter, It may ſeem that in what eſtate ſoever *Iſrael* be, whether in a *Canaan eſtate*, or a *wilderneſs eſtate*, they are, and they may truly be pronounced *Happy*: when they are like the buſh, all on fire; God is in the buſh, and they are not conſumed; and it may juſtly be to their great comfort, that all his Diſpenſations towards them are in order to the fulfilling of his Covenant, He keeps Covenant with them, or keeps them in his Govenant, by all his diſpenſations whether he create good or evil. If *Paul* have a thorne in his fleſh, it is to take down his puffing up above meaſure. If after ſucceſſes he give us a check, it is to take us off from the arm of fleſh, leſt we ſhould kiſs our own hand.

So much for the happineſs of *Iſrael* pronounced, now to the happineſs deſcribed; and,

1. *Iſrael is a people ſaved by the Lord, the ſhield of their help, and who is the ſword of their excellency.*

Saved, For *Iſrael* ſhall be ſaved with everlaſting Salvation, and ſhall never be confounded, world without end, *Iſa.* 45. 17. They are under the wheele, yet ſaved: plunged into the deep waters, yet ſaved; the winds and waves beat upon the ſhip, but Chriſt is in the ſame bottom with them, and they are ſaved. The Apoſtles makes a kind of Riddle of it, 2 *Cor.* 4. 8. *We are troubled on every ſide, yet not diſtreſſed: we are perplexed, but*

not in deſpair: Perſecuted, but not forſaken; caſt down, but not deſtroyed.

Saved by the Lord, that is the ſweet of all; the Salvation of Salvation it ſelf; Gods finger in any deliverance, is worth the whole body of the deliverance it ſelf, be it never ſo great; what have we to do in our own Salvation? *Stand ſtill, and ſee the Salvation of the Lord,* ſaith *Moſes* to Iſrael, *Exod.* 14. 13. *I will take the cup of ſalvation,* ſaith the Pſalmiſt, *Pſal.* 116. 12. but to work ſalvation, belongs to God alone, *There is no Saviour beſides me, Heſ.* 13. 4. and how will the Lord ſave his people? *I will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſemen, Hoſ.* 1. 7. when *Jehoſhaphat* looks for ſaving, he ſaith, *We have no power againſt this great multitude, but our eyes are upon thee,* 2 *Chron.* 20. 12. when *Jacob* looks for ſaving from the hand of *Eſau*, he ſaith, *I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant*, *Gen.* 32. 10. The one denies all ſelf power, the other denies all ſelf-merit, and ſo God is left to be the ſole worker of ſalvation, and the ſole mover of himſelf to do it, and theſe two taken together, do much indear God to us; that he ſaves by his own power; that he is moved by his own grace; and it no leſs ſweetens him that he is moved by himſelf, than that he doth it by his own arm; how often doth God defeat our counſels; ſcatter our own ſtrength, prevent all our prayers, out-do all our expectations, that he may be more ſeen himſelf, when he hath taken us from ſtanding in his own light, *The people that are with thee* (ſaith he to *Gideon*) *are too many for me to give the Midianites into their hands, Judg.* 7. 2. Too few they cannot be, they may be too many.

The

The Lord is unto *Iſrael*, { The Shield of their help. / The Sword of their excellency.

1. He ſaves *Iſrael* as the Shield of their help, or helpful Shield, He will interpoſe and take off all blows and ſtrokes, which might undo *Iſrael*. Magiſtrates that ſhould protect Common-wealths, are called *Shields*, *Hoſ.* 4. 18. ſo alſo ſome read the Text. *Pſal.* 47. 9. *The Shields of the earth*, that is, the Rulers and Governors; but theſe Shields may be ſtricken through and through, being but paper Shields: This Shield of *Iſrael* is a compaſſing Shield that covers a man all over, on all ſides, and leaves him not open to the thruſts of the enemy: With favour thou wilt *compaſs* him as with a ſhield. *Pſ.* 5. 12. ſo *Pſ.* 3. 3. Thou art a ſhield about me: God will cover you all over with his favourable protection, as he did them in the wilderneſs with a cloud; Faith is called a Shield, becauſe it interpoſeth God and his Promiſes or Word to all attempts of the enemy of our ſouls; as we uſe to call him Enſigne that carries the Colours; ſo Faith is called our Shield, becauſe it bears or carries our *Shield* (who is God) in our eye and heart, you have had much experience of this Shield, having been often ſecured both from the plots of *Balaam*, and ſword of *Balak*, ſince you came into this wilderneſs. ὑπερασπιεῖν ὁ βοηθὸς σὺ. Gr.

2. He ſaves *Iſrael* as being the ſword of their excellency. There is a skil both in the uſe of the ſhield and ſword; had we that holy art of putting our gracious God (who is pleaſed to compare himſelf to the inſtruments of our help againſt the enemy) to the beſt uſe we might, we ſhould find this true, that he would be a

ſhield and ſword. Indeed God is as good a Sword, as he is a Shield, yea and he is the Arm as well as the Sword, he manages his own counſels and power, for our defence and ſafety: there may be a two fold reading of theſe words.

1. The Sword of thy excellency, that is, whoſe Sword is thy excellency or glory: it makes thee excell all other people. The excellency of *Iſrael* lies in this, that God is theirs. God for a Shield, God for a Sword. It's not their own ſword, but Gods, that makes *Iſrael* glorious, victorious, triumphant. I will not truſt in my bow, neither ſhall my ſword ſave me, but thou haſt ſaved us from our enemies. *Pſal.* 44. 6. 7. Do we ever read in any Hiſtory of ſuch ſtrange victories and defeats of the enemy, as the Church victories have been? What ſtory parallels the relation of thoſe victories which God hath gotten for *Iſrael*? This ſword hath made them excellent.

μαχαιρα τἀυχημα σου. Gr.

2. He is the ſword of thy excellency: that is, he fights for thy excellency: ſo we often read this expreſſion. *The excellency of Jacob* or *Iſrael*, *Ezek.* 24. 1. *Amos* 6. 8. and *Chap.* 8. 7. by which the Sanctuary, the Ordinances, and the Covenant, thoſe excellent prerogatives of *Iſrael*, wherein they tranſcended all other people, are meant. The Apoſtle calls them τὸ περισσὸν τοῦ Ἰουδαίου the advantage or preeminence of the Jew, they had the Oracles of God, to them pertained the Adoption, the Glory, the Covenants, the giving of the Law, the Service and the Promiſes, *Rom.* 3. 1. and *Rom.* 9. 4. this may be called the excellency of *Iſrael*; and ſo God the ſword of their excellency, becauſe he will fight for, and maintain his own Covenant, Ordinances, Sanctuary, againſt all the world; he values nothing in the world

world ſo much as his truth, and his people. Let the Ordinances of God be erected, prepare unto him an Habitation, for theſe will be your glory, and your bulwarke alſo, becauſe God will be the ſword of them to propugne and protect them. *Upon all the glory there ſhall be a cloud or covering.* *Iſai.* 4. 5. your enemies may be formidable by great names; *Leviathan the Dragon of the Sea*; but Gods ſword wherewith he will puniſh them, is called a *ſore, a great and ſtrong ſword*, Iſai. 27. 1.

I ſhall now proceed to the ſecond part of the deſcription of *Iſraels* happineſſe, in theſe words.

2. *Thine enemies ſhall be found lyars unto thee, and thou ſhalt tread upon their high places.* Which words may ſeem properly to refer unto the bringing in and planting of *Iſrael* into *Canaan*; for then were their enemies found lyars unto them, and they did tread upon their high places; but yet this Promiſe is extenſive, to *Iſrael* now as then; ſo far, as that victory over all oppoſites and oppoſitions ſhall ſtand on the Churches ſide. It is to be obſerved that *Moſes* deſcribes the happineſs of *Iſrael* in theſe words by that which was as yet future: Thine enemies ſhall be found lyars; Thou *ſhalt* tread on their high places: Much of our happineſſe lies in reverſion. It's ſaid of thoſe prodigies of faith, *Heb.* 11. that ſome of them died in the faith, not having *received the promiſes*, ver. 13. and that all of them having obtained a good teſtimony by faith, *received not the Promiſes*, ver. 39. All of them happy notwithſtanding; There is a great inheritance in remainder, to be inherited by *faith and patience*, *Heb.* 6. 12. Happy are they who are within the intail; The Church ſhall reap her greateſt Harveſts, in the latter days. The ſcorching Sun that at preſent beats upon the corn-fields doth but

ripen

ripen the fruits, which ſhall be gathered in full ſheaves in their ſeaſon.

1. *Iſraels* enemies *ſhall be found lyars*, that is, 1. Either they ſhall fall into a conſumption, and be attenuate and waſte away, as it was ſaid of the houſe of *Saul*, it grew weaker and weaker; there is ſome ſuch ſignification of the word, *Pſal.* 109. 24. Or 2. They ſhall promiſe to themſelves great things, ſaying, I will purſue, I will overtake them, and ſwallow them up, I will divide the ſpoil, my luſt ſhall be ſatisfied upon them, as it is, *Exod.* 15. 9. but they ſhall be found lyars; for they ſhall bring forth a lye, as big with child as they are with miſchief, and ſo we have hitherto found true in our experience; The enemy is but a liar, God hath blown upon their counſels, and fruſtrated them. Or 3. They ſhall be found liars unto thee, that is, ſhall be ſubject in deſpite of their hearts, *Pſal.* 18. 44. Strangers ſhall lie unto me, they ſhall feign obedience and ſubjection, being ſo convinced of Gods hand with his *Iſrael*, or feeling it ſo againſt themſelves, that they ſhall curry favour, and like Gibeonites ſue to make their peace, and ſhrowd themſelves under the protection of *Iſrael*: and this I conceive to be the moſt natural ſenſe of this expreſſion. *Thine enemies ſhall lye unto thee.* And thence I ſhall obſerve, That the proſperous ſucceſſe of *Iſrael* will make many hypocrites, who will feigne reconciliation, and ſubmiſſion, and therefore a watchful eye muſt be upon them, becauſe they are but lyars; diſſembling themſelves, until there come an opportunity and revolution of things, when they will turn Samaritans again; It's no reſting upon their pulling in of their horns, but in the cutting of them off; nor can there be any ſecurity to you, but only in leaving them no power to hurt.

2. *Iſrael*

3. *Iſrael ſhall tread upon the enemies high places*, ἐπὶ τραχήλου, upon their neck (ſo the Greek tranſlation) Enemies to the Church may have their high places, but the Promiſe will bring them under her feet. It was literally fulfilled to *Iſrael* in reſpect of *Canaan*; The Idol-gods worſhipt uſually in high places, cannot protect them; the ſtrength, power, forces, magnificence of the enemy muſt come down under *Iſraels* feet: this Promiſe will have effect, *Thou ſhalt tread on their high places.* Let not *Iſrael* be proud of the Promiſes, but with humble confidence expect them. All enemies muſt come under Chriſts feet, and if under his feet, they cannot be over our head. If any ſhall laugh at this Promiſe as unlikely (as *Sarah* once did at that Promiſe, which ſeemed improbable) becauſe the Church is few and weak; He may by the ſame reaſon laugh at a worm, threſhing the Mountains into chaff, and of the rams-horns blowing down the walls of *Jericho*; no matter though the inſtrument be as contemptible as the Jaw-bone of an Aſs, ſo that it be in the hands of a *Sampſon*; that God who makes the Promiſe, hath a hand ſtrong enough to bring it to paſs.

I ſhall now draw down that which hath been ſaid, into Application, ſutable to the occaſion.

Let *Iſrael* ſee God, and admire him, and caſt upon him all the glory of their Salvation and Victories. This *who is like to thee*, is applyable both to God and to *Iſrael*; *Iſrael* ſaith of God, who is like unto thee, O Lord among the Gods; who is like to thee? *Ex.* 15. 11. a fit Motto for your Enſigns, as it was for the *Maccabees*; and God ſaith of *Iſrael*, *Who is like to thee, O people?* God is a *quis ſicut tu* among the gods: *Iſrael* is a *quis ſicut tu* among the people: ſuch mutual *Uſe* 1.

mutual commendations do God and his people caſt upon each other.

There are many rivulets which by their confluenc make up ſuch a ſtream, as may turn the wheel of our praiſes this day; If we do ſearch out the works of the Lord, as it is ſaid, *Pſal.* 111. 2. *The works of the Lord are great, ſought out of all them that have pleaſure therein*; and it may well be ſaid, *of them that have pleaſure therein*, for otherwiſe, when the hand of God is lifted up, men will not ſee; might we not be convinced of Gods finger here, if we would ſurvey all circumſtances, and not Atheiſtically deny, or perverſly wrangle againſt the manifeſtations of God; but it is the great unhappineſs of many amongſt us, that even with ſuch ſpectacles they cannot read God in his works; It is too late for the *Egyptians* to ſay, God fights for *Iſrael*, when they are incloſed in the Sea, and cannot get back again, they might have acknowledged it ſooner, had they not been hardned; and who knows but that check which God hath lately given us in the North, may not freez up ſome again, that did begin to thaw and yield; They that will be hard and ſtiff, ſhall not want occaſion, while we are in this Wilderneſs. He that will ſtumble, ſhall not want a ſtone in his way. If *Pharaoh* can but ſee that the like is done by the inchantments of his Magitians, as *Moſes* did, then is he where he was: For our parts, it ought not to take off our praiſes for the receipts we have had from God, though (as they ſay of the Nightingal) we have a thorn at our breaſt whilſt we ſing; for yet will we ſing the Lords Praiſes, and gather up the crums of his mercies, which he hath let fall at *Scarborough*, *Plimouth*, *Shrewsbury*, *Weymouth*, (*ſic periti quoniam ſuaves miſcetis odores*) theſe flowers make good

good Noſegay, though there be one Bryar in it.

Scarborough was given to us at the time of the *Treaty*, when *Weymouth* was taken from us, which helped to make the end of the Wallet to hang the more even; *Shrewesbury* and *Weymouth* were two great Ports of Armies to be poured forth upon us. The one from the Welch, the other from the outlandiſh parts, God hath given into our hands the Keyes of both, and hath ſhut up theſe two doors, and both of them beyond our expectation.

Shrewesbury was that firſt Shop where the firſt great Army was formed againſt us, a good *omen* there is in it, that that place ſhould come into your hands, and that without any conſiderable expence of your blood, and which is more, that this ſhould be upon the very day of breaking up the *Treaty:* wherein though they were forward in their declaration, thereby to ſerve themſelves by ſuch an advantage, yet God put out his Declaration before theirs, and declared himſelf much for us, and better to the ſatisfaction of all murmurings and diſcontents for the want of Peace, than any thing could have been ſaid or declared by you; For howſoever that the Treaty might have been a Tree of knowledge of *good and evil* to us all, had we took and eaten of the fruit of it, yet becauſe it was a Tree whoſe fruit was pleaſant to the eye, and a Tree to be deſired, how many might have been tempted to have put all to the hazard by it, and for it? at leaſt have been much diſcontent at the uneffectualneſs thereof, had not God put in ſuch a caveat as this, againſt all our quarrellings.

And for *Weymouth*, who knows but it ſerved to heighten the ſpirits and the conditions of the other

part, that they might break with us to their own greater diſadvantage, and then when that work was ſerv'd and done, God returned it back into our hands again, having taken it from us, or borrowed it of us for a deſign of his, which when it was accompliſht, he gave it back again. God had left a little ſpark alive in *Melcombe*. *Melcombe Regis*, not the leſs the *Kings* for this their faithfulneſs: though (if I may ſpeak without offence) I hope leſs the *Queens*. It was very much, that a little Cock-boat ſhould reſcue the Ship and Guns, and beat out the Pirats, though aſſiſted with field force; and recover themſelves again, and when we thought that *quarter* might have been well for them, then to Conquer and Triumph over the Enemy, was a very remarkable hand of God with them, and the more that it is to our admiration, the more to Gods honour: He that is *ſolus in operi*, let him not have any that may be with him *ſocius in gloria*. We will lay up this Sword in the Tabernacle of the Lord, as a Monument, that little *David* prevailed againſt great *Goliah*; the Lord hath looked upon us in our low eſtate; the ſeaſon of theſe mercies makes them the more valuable unto us.

Uſe 2. Let the ſalvations and victories which we have received from the Lord, invite and incourage, and oblige us to joyn in with him, who is our Shield and Sword. It is good for us to be on the right ſide of the cloud. Oh that ſuch ſeaſonable demonſtrations of Gods preſence, power, and goodneſs might put fire into every man. We have too much wild-fire of diviſions and combuſtions amongſt us already; but the fire which I mean, is Heavenly fire, zeal for God to own him: acknowledge and adhere unto him. There

are two great dividers of us amongſt our ſelves, *Jealouſies and Intereſts.* I wiſh they were ſilenced by ſelf-denyal, and that the ſtrength of publick ſpirit, might drain thoſe ſtreams, and make their channels dry. My Lords and Gentlemen, what a God do you lay out your ſelves for, one that will be your Speaker in your Houſes, and your Shield and Sword in the Field; be true to him, and he will make your enemies *lyars unto you*; ſet him on high, and he will make you tread on their *high places*: you have a rent and broken Ship to ſteer, and pilot through croſs winds and waves. Be you *one* among your ſelves, and then all diviſions in Church or Armies will be leſs formidable; Your union would be a precious Pearl, while we are humbled for our manifold diſtractions. Let us rejoyce in your unity. If *Moſes*, *Caleb* and *Joſhua* hold together, and be all of one mind, the tumultuous *Iſraelites* will be the better led on, through this Wilderneſs. The laſt and ultimate end which you have covenanted to intend and aim at, ſhould give law to all private reſpects, paſſions, intereſts, and rule to all the means that conduce towards it, let the *ardua regni*, take place of *meum & tuum*, ſelf-denial will make you all one.

You that are for the Sea and the Field, hearken, the Sea and the Field call for you. It's ſeed time now in the Countrey, let it be ſo with you; go forth and ſow for us the matter of future praiſes, or elſe we ſhall have a late Harveſt, and I beſeech you, take faithful Miniſters with you. *If you have no Preachers with you, you will have too many.* The Countrey favors too much already of the *Field doctrine*: and there is yet another thing which I have to ſay, I know not whe-

ther to you or the State, or both, and that is this, That an exchange be made of two *hang-byes* that have followed ſome of our Armies; I mean *Plunder* and *Free-quarter*, and that exchange to be for two other that will do you more credit; *Good pay, and good diſcipline*. We loſe very much by the two former, and ſhould gain very much by the two latter; we ſhould by this means convince and conquer enemies, and take away our own reproach out of their mouths, and we ſhould both gain and keep firm our friends unto us: and therefore we could not do our ſelves or the cauſe better ſervice, than to hearken to this motion. Nor can there be a better time for you to go forth, than when the ſucceſſes which we mention this day do incourage you, our praiſes are your *vetiles* or forlorn-hope, ſent forth before hand; as they were *Jehoſaphats*, 2. *Chron.* 20. 21. The Pſalmiſt makes this conjunction, *Pſal.* 149. 6. *Let the high praiſes of God be in their mouth, and a two-edged ſword in their hand.*

And for you, this *renowned City*: you are the *Deborah*, or Mother in this *Iſrael*; of you that may be ſaid, which is in the twelfth Chapter of *Zech.* ver. 5. *The Governours of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem ſhall be my ſtrength, in the Lord of Hoſts their God.* You are the ſinews and ſtrength of the Kingdom, and though you be much exhauſted, and there is but a handful of meal in a barrel, and a little oyl in a cruſe, yet (as hard as it was) the Prophet put the widow to go and make him a little cake firſt, 1 *King.* 17. 13. it was a great trial, yet ſhe loſt nothing by it: you have now an occaſion, and an invitement, to ſtretch forth your abilities to the utmoſt, this warm Sunne that ſhines upon you, may open the oyſter-ſhell that

is

is cloſeſt ſhut up; Thankſgivings as they inlarge the heart, ſo they open the hand: It's true, that we commonly ſay, a man will not adventure all in one bottom, that is, when a man ſtayes at land, and ſends his goods to Sea; but if a man ſhip himſelf into this cauſe, then why not all his goods, and worth? for if he ſurvive the ſtorm, he hath them; If not, he doth not need them.

I have one motion to the Honourable Houſes, and one to this famous City: the firſt is on behalf of the Univerſity of *Cambridge*, that ſome expedient way be found for the eaſing their Taxes and burdens, that Learning may not be ſtarved; Let not the Kingdome want both her eyes; to what purpoſe is it, that the Univerſity hath a womb to bear, if ſhe have no Breaſts to give ſuck?

The ſecond is on behalf of the poor, that workhouſes may be erected, to drain the ſtreets which are ſo full of indigent and miſerable people, whoſe miſery is their poverty, and idleneſs is their ſin: It were a happy work to heal them of both theſe; If every Thankſgiving be attended with ſome good work of Reformation, our God will encourage us by further mercies, and we ſhall further glorifie him by the improvement of them.

Iſrael is pronounced and deſcribed, Happy; Then there is hope in the Churches condition, though low and deſpicable; The Promiſes of God will eat their own way through all oppoſitions and obſtructions; There is an obſervation made of three dead perſons raiſed by Chriſt; one in the houſe, *Matth.* 9. 25. one upon the Beire, *Luke* 7. 14. one in his grave, *John* 11. 43. and yet all of them brought to life again. This *Uſe* 3.

poor

poor Church and Kingdom of ours is in a ſad condition. *Ireland* is upon the Beire. *Germany* as it were in the grave; and yet there is hope of Reſurrection to them all. Chriſt was firſt brought very low before he was exalted, and his body ſhall imitate or follow the example of their head; If God ſhall proceed ſtill further to weaken us, yet when he hath made *Jacob* a worm, he will then make that worm a flail to threſh the Mountains to chaff, *Iſa.* 41. 14, 15. And ſo I conclude, *Happy art thou, O Iſrael,* &c.

FINIS.

THE PURIFYING OF UNCLEAN *HEARTS* and *HANDS.*

OPENED

IN A SERMON

Preached before the Honorable *House* of *Commons*, at their ſolemn Faſt, *January* 28. 1645. in *Margarets Weſtminſter.*

By RICHARD VINES, one of the Aſſembly of Divines.

PSAL. 24. 3, 4.

Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place?

He that hath clean hands and a pure heart.

Publiſhed by Order of the House of Commons.

LONDON,

Printed by *R. L.* for *Abel Roper*, at the ſigne of the *Sun* againſt St. *Dunſtans* Church in *Fleetſtreet*, 1646.

5

Die Mercurii, 28, January, 1645.

ORdered by the Commons assembled in Parliament, that Mr. *Long* and Mr. *Holland* do from this House give thanks to Mr. *Vines* for the great pains he took in the Sermon he preached this day at the intreaty of this House at St. *Margarets Westminster*, (it being the day of publick Humiliation) and to desire him to Print his Sermon. And it is Ordered, that none shall Print his Sermon, but who shall be licenced under his hand-writing.

Henry Elsyng, Cler. Parl. Dom. Com.

I appoint *Abel Roper* to print this Sermon.

Richard Vines.

TO THE HONOURABLE HOUSE of COMMONS Assembled in PARLIAMENT.

Such Auditors who will ſuffer the word of exhortation, *as they encourage the Miniſter to do his, ſo they ſhall be ſure to know their duty; which is not ordinarily the happineſſe of great perſonages. This Sermon was preacht upon one of the dayes of your ſolemn approach and drawing to God. It was no ſeaſon to preſent you with* fancies *dreſſed in cobweb-lawn, or thin notions clothed with ayr. The Popiſh faſts did but change ſolid meat into ſweet meats. The ſubject of the Sermon is* cleanſing *and* purifying; *which as it was neceſſary by the Law, before the unclean perſon might draw night to God, ſo it is required of you;* If thou prepare thine heart, and ſtretch out thine hands towards him; If iniquity be in thy hand, put it farre away: for then ſhalt thou lift up thy face without ſpot, *Job* 11. 13, 14, 15. *It is a liberty which Miniſters claim by vertue of their Commiſſion,* to ſpeak, exhort, and rebuke with all authority, *Tit.* 2. 15. *You that are the tutelar Patrons and aſſertors of* juſt liberties, *do like your ſelves, in countenancing and encouraging this alſo: ſo* Heb. 13. 22.

1 Cor. 9. 27. ὑπωπιάζω.

ſhall you have the miniſtery of the Word always ready to help you, to beat your corruptions black and blew, *which to do, is both the duty and beauty of your ſackcloth-dayes. The Lord who hath ſaid,* That the pure in heart ſhall ſee God. *Mat.* 5. 8. *And that he that hath* clean hands, *ſhall be ſtronger and ſtronger,* Job 17. 9. *ſo draw nigh to you in the light of his countenance, and ſtrength of his arme, that you who have defended Religion from being trampled upon, may preſerve it from being torne in pieces, and ſee the good of* Jeruſalem *all the dayes of your lives. So prayes,*

Your ſervant in Chriſt Jeſus,

Richard Vines.

A SERMON PREACHED before the Honourable Houſe of COMMONS, upon the day of the Monethly Faſt, *January* 28. 1645.

JAMES 4. 8.

Draw nigh to God, and he will draw nigh to you: Cleanſe your hands, you ſinners, and purifie your hearts, ye double-minded.

MY work at this time (by agreement) is to bring up the *rere* of this text, that it may appear to you in a full *body*; you received (in the fore-noon) the invitation to that, which is not only the main duty, but alſo the chief good of man. *To draw nigh to God*: And you have (I hope) taſted of the ſweetneſſe of that promiſe which God doth make, or the entertainment which he gives to ſuch; *God will draw nigh to you*; ſo the prodigall ſon aroſe and came to his father, and his father ran and fell on his neck and kiſſed him. *The loſt ſon comes, the compaſſionate father runs.* God anſwers his people in a way of retaliation: if they draw nigh to him, he will draw nigh to them: and this drawing nigh of God to us, is like the neerer approaches of the ſun, which

See Mr. *Caryl* his Sermon upon the former part of this text.

which by his heat and prolificall influences, gives life and beauty to thoſe things that before lay dead and buried, ſhrowded in the winding ſheet of the winter ſnow.

That part of the text which comes under any hand (*Cleanſe your hands, you ſinners, and purifie your hearts, ye double minded*) contains in it,

1. The *prohibens*, or impediment prohibiting this mutuall drawing nigh of you to God, of God to you, and that is, the pollution of your hands, the uncleanneſſe or corruption of your hearts; for it is not poſſible there ſhould be coalition or communion between God and wicked men: therefore its ſaid, *Pſal.* 18. 26. with the pure thou wilt ſhew thy ſelf pure, and with the froward thou wilt ſhew thy ſelf froward; *Plato* ſaw this truth ὁ θεμιτὸν (ſaith he) τῷ μὴ καθαρῷ καθαρὸς ἐφάπτεσθαι, the law of contrariety forbids purity and filthineſſe to touch, that is, to have fellowſhip or communion, ἀκαθάρτου μὴ ἅπτεσθαι, *touch not the unclean thing*, 2 *Cor.* 6. 17. God is ſo farre from drawing nigh unto, that he will hide his eyes from unclean hands. The reaſon why he delighteth not in our fatteſt ſacrifices, why our incenſe is an abomination to him, why he hateth our new Moons and appointed feaſts, why he will not hear our multiplied prayers, is the uncleanneſſe of our hands, *Iſa.* 1. from verſe 11. to 15. Thou art of purer eyes than to behold evil, and canſt not look on *iniquity*, ſaith the Prophet, *Hab.* 1. 13. that is, thou canſt not countenance the violence and oppreſſions of thy people, the grievance & vexation done unto them by wicked men, much leſſe, draw nigh to men of ſuch unclean hands.

Plato in Phedore.

See the word עָמַל explicated in M. *Gataker* his learned Treatiſe, called *Gods eye on his Iſrael.*

2. The *remonevs prohibens*, or the removall of that impediment, and that is *cleanſing* of hands, and *purifying* of your hearts, for ſaith the Prophet, *Iſa.* 1. 16. Waſh

ye,

ye, make ye clean, put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow: (And then it followes) *Come now and let us reaſon together, ſaith the Lord.* Our diſſimilitude and unlikeneſs to God, is a barre to this mutuall acquaintance and Communion, for a man unlike to God, cannot but diſlike him. As white is no more contrary to black, than black to white: ſo Gods holineſs is no more contrary to our wickedneſs, than our wickedneſs is to his holineſſe: and therefore there can be no drawing nigh together, unleſs either God recede from his holineſs, (which cannot be) or we be cleanſed and puri-fied from our uncleanneſſe, which is the onely way to make this communion cloſe, ſweet, and firm.

That the Text is proper and ſeaſonable for this day of our Humiliation is plain, not only by that which immediately follows in the 9. and 10. ver. *Be afflicted, and mourn, and weep: humble your ſelves in the ſight of the Lord.* But by the text it ſelf, for what is the τὸ ἔργον, the main buſineſs of a Faſt, but to ſearch for the Lord with all our heart, to lament after him, to draw nigh unto, and meet our God? and what is the τὸ ἔργον, or main buſineſſe of them that faſt, but to bring forth the wickedneſs that is in their hands, and the predominant corruptions that are in their hearts, and as witneſſes againſt them, to caſt upon them the ſtone of execution that they may die. A Faſt is not meerly a ſermon and a prayer, there is a propriety in that ordinance or duty. The ſermon ſhould ſpread your ſins before you, and your confeſſions and prayer ſhould ſpread them before the Lord. The ſermon puts the aſhes on your heads, and dreſſes your ſouls in that ſackcloth, which you

you are to wear as mourning garments, in your prayer and humiliation. I wish our Fasts may not lose their property, like Physick, which by often taking, becomes at length a *diet*, rather than a *medicine*.

There is in the word *triplex* συζυγία, a three-fold conjunction.

Sinners and double-minded { cleanse and purifie } your { Hands Hearts.

I shall first break the shell, by explication of the termes.

The word [ἁμαρτωλοὶ] *sinners*, as it signifies in general any sinner, in opposition to a righteous man, *Rom.* 5. 19. As by one mans disobedience, many were made [ἁμαρτωλοὶ] *sinners*, so by the obedience of one, shall many be made [δίκαιοι] *righteous*: so in special it also signifies a wicked man, one of flagitious life, a sinner κατ' ἐξοχὴν, therefore its often said [τελῶναι καὶ ἁμαρτωλοὶ] *Publicans and sinners*, and *Luke* 7. 37. a woman in that City which was [ἁμαρτωλὸς] a *sinner*, that is, an adulteresse, or a harlot, as it is generally expounded; and if we survey the beginning of this chapter, what brawlings, envyings, lusts, self-seeking, did raigne amongst this people, we shall see good reason to take the word *sinners*, for such as did lie in more open and scandalous sins, men of unclean hands.

The word δίψυχοι, *double-minded*, is once before used in this Epistle, *chap.* 1. 8. and signifies such as have double, or as the Syriack expresseth it) divided hearts, it answers the Hebrew expression: *a heart and a heart*, which the Septuagint do interpret word for word, καρδία καὶ καρδία, and *Symachus* (whom *Chrysostom* on *Psal.* 12. 2. calls ἀλλ' ἑρμηνευτὴς) renders it, καρδία ἄλλη καὶ ἄλλη, we shall best understand the sense of the word,

לב ולב
1 Chro 12.33.
Psal. 12. 2.

word, by comparing it with the oppoſite thereunto, and that is ἁπλότης τῆς καρδίας, *Epheſ.* 6. 5. *Col.* 3. 22. *Simplicity, or ſingleneſſe of heart*, it is a grace recommended to ſervants, *In ſingleneſſe of heart as unto Chriſt, not with eye-ſervice as unto men*; And again its ſaid, *In ſingleneſſe of heart fearing God: doing whatſoever you do from your heart, as to the Lord, and not to man*; where you have ſingleneſſe of heart deſcribed, to be the ſteerage of the heart, by the fear of God in a right line, to intend and aim at him and his glory, in all you do; for thoſe crooked, ſerpentine, and ſubtil windings and turnings of heart, which are called, *Pſal.* 145. 4, 5. *crooked wayes*, that are like a winding way, or winding brook, that runs in and out; or like a winding ſtayre-caſe, where a man goes but three or four ſteps, and then turns to another point, are ſet in oppoſition to uprightneſſe of heart; ſuch *off and on*, ſuch *in and out* hearts cannot be upright, they then are double-minded. עקרקלות

1. Whoſe hearts are not ſingle and entire with God, but divided between *God and ſelf*, being biaſſed with carnal and worldly luſts, policies or ends.

Like the heart of an *Adulterer or Adultereſs*, (ſo theſe double-minded ones are alſo called, *ver.*) which is divided between husband or wife, and ſome other ſtrange love.

2. Whoſe hearts are not fixed upon one center, but uncertain, moveable, and inconſtant with God, *cap.* 1. *verſ.* 8. *A double-minded man is unſetled in all his wayes*, The word is ἀκατάστατος, which ſignifies that he is at no ſetledneſſe within himſelf, but off and on, by reaſon of luſts that mutiny within him, and carry him away from chuſing, and reſting upon God alone: and this inconſtancie riſes from the former, namely the

division of the heart, for it being divided in it self by reasonings, self-interests, lusts, cannot be constant in attendance upon God. It is but by accident that the weather-cock points towards the sun, namely, because the wind and sun are both in one corner. If the wind turn, it turns away also.

2. *Cleanse and purifie*, καθαρίσατε ἁγνίσατε, these words are promiscuously, and indifferently used by the *Septuagint*, to interpret the Hebrew words that signifie to *cleanse and purifie*; and there is in these words an allusion to legal uncleannesses, and the purifying of them; for as in the Law, before an unclean person might draw nigh to God, he must be purified from his uncleanness, so those that will draw nigh to God, or would have God draw nigh to them, must cleanse their hands, and purifie their hearts. The Heathens had their ceremonious washings, and purifyings, as preparative to their sacrifices and prayers, and this heart-purifying, and hand-cleansing, is that *purgatory* thorow which we must go, if we will draw nigh to God in worship and communion; God will be served with clean creatures.

טהר המא

Ego lavatum, ut sacrificem, nunc lavabo ut rem divinam faciam. Plaut. in aulul.

νιψάμενοι θεοῖς χεῖρας καὶ περὶ θυσίας ἀναστάντες. Plutarch in Mario.

3. *hands and hearts.* The heart is the womb, where lust is warmed and conceived; the shop, where the forge, anvil, bellowes, fire are for the forming of lust, and making of it ready. The hands are put for the executive and instrumental powers, that bring it forth to light and act it, ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, *Rom.* 6. 13. The weapons of unrighteousnesse unto sin; In short, the outward and inward man being filthy and unclean, must be purified from corruption of heart and life. For he that hath clean hands and a pure heart, *Psal.* 24. 4, 5. *shall receive the blessing from the Lord, and righteousness from the God of his salvation.*

I shall

I ſhall now come to the matter of the Text which I will handle.

1. In the two parts of it diſtinctly. Cleanſe your hands, purify your hearts.

2. As theſe two parts are in connexion one with the other: cleanſe your hands, and purify your hearts.

3. As they ſtand both together, in reference to our drawing nigh to God, and his drawing nigh to us. Draw nigh to God, and he will draw nigh to you. Cleanſe your hands, *&c.*

You may eaſily ſee that here is very little ſpeculative, or notionall matter, but practical, and ſuch as will fall moſt properly into uſe, and into matter of application. We have now to deal with your hearts and hands, and not your brain. Here will be no *fine thin wafers* which will melt upon your tongue, and vaniſh in a little ſweetneſs; and yet ſuch novelties and running banquets are all for the palate of theſe queaſy times; *O Religion!* how art thou turned into a kind of Philoſophy of opinions, in danger to be a meere ſceptick, or *terra incognita*, an *every thing*, a *nothing*, a thing for a wanton fancy to play withall, a ſmooth tongue to talk of, made up of a brain and a mouth, without heart and hands. How can it be otherwiſe when the tree of knowledge is ſo much prefer'd before the tree of life?

From the firſt part, *Cleanſe your hands, ye ſinners*, I obſerve,

1. A corrupt and wicked life argues a man to be a ſtranger to God, and God to him.

2. They that will draw nigh to God, muſt cleanſe their hands.

A corrupt and wicked life argues a man to be a ſtranger to God, and God to him; for otherwiſe a man might *Doct.* 1.

draw nigh to God, and have unclean hands too, which the Text ſuppoſes that it cannot be. That power which *draws a man into acquaintance* with God, doth proportionably kill ſin. That power which *flows from God in acquaintance* with a man, kills ſin too: whether I go out to the Sun, or the Sun come in to me, the darkneſs is expeld: ſin hath not dominion over them that are under grace, *Rom.* 6. 14 the knowledge of God ſets a man looſe from his bondage to the enſlaving luſts he before ſerved, *Ye ſhall know the truth, and the truth ſhall make you free,* John 8. 32. draw nigh to God, and be unclean if you can. That faith which is uniting to Chriſt, is a purifying faith; rebellion againſt the Commandments of God, is inconſiſtent with communion with God; you may faſt, and pray, and ask, that you *may conſume upon your luſts,* Verſ. 4. like a Cutpurſe in a Church, who comes not thither to ſeek God; but his prey.

Doct. 2. They that draw nigh to God, muſt cleanſe their hands; *I will waſh mine hands in innocency, ſo will I compaſs thine Altar, O Lord,* Pſal. 26. 6. Where you may obſerve, that thankſgivings and praiſes, which the Pſalmiſt calls ſacrifices of ſhouting, or loud muſick, *Pſal.* 27. 6. and wherein they uſed (as one ſaith) *choros agere circum altare,* are to be performed with waſhen hands: ſo in your prayers, the Lord requires that you ſhould lift up *pure hands,* 2 Tim. 2. 8. and what a ſweet reflection may you make upon your deliverances which are wonderful, when you can ſay, I was upright with God, and I kept my ſelf from mine iniquity? Therefore hath the Lord recompenſed me according to *my righteouſneſs,* according to the *cleanneſs of my hands* in his eye-ſight, *Pſa.* 18. 23, 24. If ye fall into ſtraits, and be plunged into depths of miſery; *If your face be foul with weeping,*

זבחי תרועה *Lorinus* in Pſal. 26. 6.

and

and on your eye-lids be the ſhadow of death; what a lifting up of the head will it be unto you, to be able to ſay, *Not for any injuſtice in my hands? Job* 16. 17. If the Lord ſhall deliver this Iſland from the oppreſſion and injuſtice under which it hath groaned; what a crown and comfort will it be to you, that it is *delivered by the pureneſs of your hands?* Job 22. 30. To conclude. If there be a fruſtration of our counſels, and our endeavors bring forth nothing but wind; You ſhall find the reaſon why God makes all void and ineffectual, *Iſa.* 59. 6. Their webs ſhall not become garments, neither ſhall they cover themſelves with their works; *Their works are works of iniquity, and the act of violence is in their hands.*

That nothing may be loſt, let us pick up the particulars that are offered unto us in this point.

1. That God invites ἁμαρτωλοὺς, great ſinners to draw nigh to him, and promiſeth to draw nigh to them, *O yee ſinners*, no ſuch ſtrangers to God, but they may come into favour, intimacy, and communion with him; *Great ſinners are oftentimes made great Saints:* God engraves his image in untoward wood, that the churliſhneſſe of the matter may the more commend the workman; hee calls them to him, being yet overwhelmed with ſin, and in their drawing nigh to him they are cleanſed; as Chriſt ſent the Lepers to the Prieſt, but ἐν τῷ ὑπάγειν, as they were going they were cleanſed; *Luke* 17. 14.

2. He bids theſe ſinnes *cleanſe and purifie*, their hands and hearts: but how can corruption cleanſe it ſelf? can unſavoury ſalt ſeaſon it ſelfe? No. God purifieth the heart by faith, *Acts* 15. 9. and every man that hath this hope, purifieth himſelf, 1 *John* 3. 3. Chriſt is he that comes by water and blood, 1 *John* 5. 6. that is, by all

all manner of purifying, typified by legall purifications. This is (ſayth a learned man) one of the myſteries of this Law (of purifying) that a clean perſon was himſelf made uncleane, by touching the *holy water*, or ſprinkling it upon the unclean: and this is the great myſtery of the Goſpel, that hee whoſe blood cleanſeth us from all ſin, 1 *John.* 1. 7. and in whom being a cleane perſon is no ſinne, ſhould yet be made ſin for us, and for our cleanſing. And as an uncleane perſon is ſaid to purifie himſelf, *Numb.* 19. 12, & 20. becauſe that (though there was a peculiar water for that purpoſe, and that alſo to be ſprinkled on him by another) it was his duty to come unto that purifying water, and make uſe of it: ſo are you to purifie your hearts, and cleanſe your hands, by coming unto that blood of ſprinkling, *Heb.* 12, 22, 24. Faith will bring you to this purifying blood: one touch of CHRIST by faith, draws vertue out of him, which will dry up your running iſſues. Humiliation, though it do not properly cleanſe your hands, yet it plucks off the gloves, and makes them bare for waſhing: and godly ſorrow with its ſeven daughters, as they are expreſſed, 2 *Cor.* 7. 11. are cleanſing things. This is the way of your cleanſing and purifying, this is your duty, and this through grace is your ability for the regenerate being principled, doth act; being purified, doth purifie himſelf; and being kept by the power of God, doth alſo keep himſelf, as it is ſaid, 1 *John.* 5. 18.

Ainſworth in Numb 19.

3. Sinners are to cleanſe *their hands*: but what are thoſe ſins? they are generally thoſe outward ſins, or ways of wickedneſſe wherein men uſe to walk, and which do denominate a man ἁμαρτωλὸν, a ſinner of deeper dye; but in ſpecial wee find ſome more eminently

called

called ſins of the hands, as oppreſſion and violence, *Jonah* 3. 8. blood, *Iſa.* 1. 15. bribes, *Iſa.* 33. 15. injuſtice, *Job* 16. 17. as there are alſo eye-ſins, ear-ſins, tongue-ſins, *&c,*

4. Why is cleanſing the hands *ſet before* purifying of the heart? for the rule is, make the tree good, and his fruit good: in vain do we go about to ſweeten the ſtream when the fountaine ſtil ſends forth bitter water? To this I anſwer, that though it by but a ſollicitous trifling to vex every *prius* and *poſterius*, which we meet with in Scripture, and is but a curioſity to take pains to ſay nothing, leſt we might ſeem to leave any thing unſaid, yet there may ſome account be given of this tranſpoſition: as, 1. The Scripture ſometimes puts that firſt, which is viſibly firſt, the ſign before the cauſe, as when it is ſaid, *Calling and Election.* 2. Becauſe conviction begins at ſome groſſer ſin, there the conſcience begins to take fire: and God who hath the ordering of ſin, makes ſome great ſin very ſerviceable and uſefull, to be, as it were, an entring wedge to breake the knotty heart all to pieces. 3. Becauſe grace having once got footing in the heart, preſently enters the field againſt this kinde of ſins, as having greater guilt, and by their bulk making the greateſt interception of the light of Gods countenance, and more inconſiſtent with a ſtate of ſalvation, than thoſe rebelling and moleſting corruptions which are within.

For the reaſon of this point, *That they who draw nigh to God, muſt cleanſe their hands.* I ſhall offer onely this. That theſe ſins of our hands, do keep us at diſtance from God, and God at diſtance from us; *your iniquities have ſeperated between you and your God, and your ſins have hid his face from you,* Iſa. 59. 2. This is the worſt effect *Reaſon.*

effect and fruit of sin; that it is privative of our union with, and fruition of God: *Depart from mee*, is as terrible a word as *everlasting fire*; It is ὁ ζόφος τοῦ σκότους, Jude 13. *the blackneſſe of darkneſſe*, the luſtings of corruption which are in the regenerate, are (as I may call them) transparent sins, they obſtruct not our communion with God; like the motes which are infinite, but hinder not the Suns bright beams from us; but theſe hand-sins or wickedneſſe of life, are opacous, and put us into the ſhade, by their interpoſition between God and us, and doubtleſſe while wee are in love with ſin, God is as unpleaſing to us as wee are unpleaſing to him, nor would wee any more draw nigh to him than hee to us. Give mee leave thus to convey the notion that I have upon this point, *Commerce* is one thing, *Communion* is another; As a man will have commerce or trade with an enemy, a ſtranger, any body, to trade with him for profit, and to gain ſome commodity which he hath in his hands; but Communion, which is in way of love, friendſhip or acquaintance, hee cares not for, nor would by any means admit of; ſo a man whoſe hands and life are full of ſin, and his heart full of enmity to God, may yet have ſome commerce with God in duties or ordinances, to ſerve his turn upon God, *uti Deo ut fruatur mundo*, and to make uſe of him for his own ends; as it is ſaid, *Verſ. 4. You aske, that you may conſume upon your luſts*; but communion in way of league and friendſhip with God, and fruition of him in way of ſpecial love and favour, he neither can have, nor will, except hee alſo give a bill of Divorce to his beſt beloved luſts.

General Uſe. I come now to make application of this Point to you, and the Uſe is in the Text, *Cleanſe your hands, ye ſin-*

ners, It's unacceptable work to be ſet upon, for a ſinner to cleanſe and purify, and to cleanſe his hands too, which are full of profitable ſins, *Turn ye every one from your evil way, and from the violence that is in your hands, Jonah 3. 9.* It is a wonder that the Ship wherein we are, ſo laden with ſins of all ranks and ſubordinations of men, King, Princes, Judges Lawyers, Gentry, Miniſters, people (eſpecially in ſuch growne Seas as we have been in) ſhould live to this day; for you know we entered into this wilderneſſe, wherein we yet wander, with our former *Egpt*-ſins upon our backs, and we alas did not firſt make even before we went upō a new ſcore; we faſt, we pray, we Covenant, and yet we are as *double-minded*, as *foul handed* as before; ungodlineſſe, unrighteouſneſs, ſelf-ſeekings, hypocriſie, religiouſneſſe for our ends abound amongſt us, and contempt of the Miniſtery more than ever, ſo that preaching of the word by the Miniſters of this Kingdom, which for ſoundneſſe, ſpiritualneſſe and ſucceſſe, hath not been (I was going to ſay) paralelled, (I may truly ſay) exceld in any part of the World, is by very many now judged to have been a *Monopoly*, and fit among other Monopolies to go down and to be made a common trade. Not many years ago, when it was both danger and diſgrace to hold forth the profeſſion of the Name of Chriſt in truth, what appetite had Chriſtians to the ſincere doctrine of Chriſt, and of regeneration and mortification of ſin? How did they in their private meetings, lay ſiege to the throne of grace with united ſtrength, and antidote themſelves againſt the infectious ayre of thoſe times? whoſe eyes were thought too deare for thoſe faithful meſſengers of God at whoſe feet they ſate? what contending was there for the faith once delivered to the

Saints? what burning love had they each to other? what oneneſs of heart and mind? Now alas, ſome of thoſe good ears of corn are mildew'd, and many run all up into ſtraw, and do not ear ſo well; Religion vapours it ſelf out into notions and diſputes of no value, breaks into parties, and is broken in pieces by mutual animoſities; ſo it is obſerved, that that ſincere and true godlineſſe, which flouriſht and was warm in Chriſtians under the perſecuting Emperours, *poſt* Conſtantinum *cepit refrigeſcere*, after *Conſtantine*, when it was both ſafe and honorable, it began to cool, and to break out into ambition, pride, contention, &c. If you will not own your ſins, we that are Miniſters muſt cry aloud, *Iſa.* 58. 1. *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of* Jacob *their ſins:* and obſerve, I pray you, to whom the Prophet is commanded to cry aloud, namely, to ſuch as ſought the Lord daily, and delighted to know his wayes, as a Nation that did righteouſneſs, and forſook not the Ordinance of their God; ſuch as did aske of God the Ordinances of juſtice, and took delight in approaching to God, that faſted and afflicted their ſouls, *Verſ.* 2, 3. ſuch as made religious duties the panders to their luſts, and the covert of their injuſtice and oppreſſion, hiding their filthy ſores under a velvet Playſter; Sin lyes faſt aſleep and moſt ſecure in ſuch men, *the form of religion is a Buff-coat to their ſins*; and therefore *cry aloud*, and cry impartially againſt the ſins of all ſorts of men, ſo, as not to lick the ſores of great ones, and byte the ſores of poore ones, for that is rather to upbraid men with their poverty, than reprove them for their ſins. You know that Phyſicians, Chyrurgians (and ſo Miniſters) are ſometimes allowed to be cruel;

Ammianus Marcell. lib. 21. de Conſtantio. Grotius de veritate, lib. 1. in initio.

and

and the truth is, I fear we have lapt up the pills of reproof in ſo much pap and ſugar, that by allaying the bitterneſſe, we have fruſtrated the operation. Oh that you were all of you too generous to be flattered, and that you would ſearch out particularly your own perſonal and boſome ſins, ſwearing, drunkenneſſe, whoredom, injuſtice, oppreſſion: for whiles we ſpeak generals, no man thinks that the Cock crows to him, and ſo goes not forth to weep bitterly; upon a general Indictment of a man to be a Felon or Thief, there can be no proceeding to ſentence, except the fact in particular be expreſt; ſo while you ſay only in general, We are ſinners, and do not arraigne your ſelves upon particulars, ſaying, This is *my iniquity*, you can never judge and condemne your ſelves as you ought. So much for the generall.

Now particularly to you (Honoured and Worthy) that are Members of the Honourable Houſe of Commons, *as you are ſingle perſons*, ſearch your ſelves, conſider your wayes; Is there any thing in your hands to be cleanſed? You are to purge the corrupt leaven out of your own houſes, your ſelves, your families, your places of office and truſt are the proper ſphere of your activity; you are for Eccleſiaſtical Reformation, and the ſweeping out of corruptions out of the houſe of God: but are you as intent upon perſonal Reformation of your own wayes? do your own houſes lie clean? have you real principles of godlineſſe in your own hearts? or are you carried meerly by the Parliamentary *genius* or ſtream, by a rapt motion? In one word: are you not afraid of holineſſe? Theſe are things ſadly to be conſidered. For can you think that in good earneſt one Blackmore ſhould go about to waſh another? Particular Uſe.

other? would you not say', Why doth not he first make himself white, that the other may thereby be perswaded he can make him so too? If any of you should lie in known sins or lusts, can you comfortably, conscientiously, and zealously contribute to the reformation of others? you may indeed do that which is right in the sight of God, but where is your comfort, if it be not done with a perfect heart? He must needs be afraid to hedge in the Sacrament, and to make it inaccessible to the scandalous and prophane, or to settle a faithful and searching Ministery in the place he lives in, that knows he shall but thereby make a rod for himself. I beseech you therefore to search your selves, that you may not be Carpenters to build an Ark for others, and your selves be lost. It is a great honour to be a Member of this Parliament, but it is as great a burden too, as ever Englishmen underwent: and I shall crave leave to tell you further, that you may become the *greatest sinners* in the world by it, for now the sins of the Kingdom may become yours; the Heresies, Blasphemies, and crying wickednesses of oppression and injustice may become yours; they are other mens sins by commission; they are *your other mens sins* by omission of that opportunity, and duty of your place to provide for remedies preventive, and removent of them, so far as they may come within your knowledge, and the reach of your power. That which Scripture calls *partaking in other mens sins*, addes more guilt to men of all sorts, especially Ministers and Magistrates, than is generally thought of. Take heed of making your selves *partakers* of those sins and abominations, which you hate the thought of: and the Lord keep alive your zeal by this quickning consideration.

2. So much being ſpoken to any of you reſpectively, as ſingle Members: Give me leave to addreſſe my ſelf in a word or two, to you the Honourable, and for ever to be renowned *Body*. Is there any thing in your hands, the cleanſing away whereof may cauſe you to draw nigher to God, or God to draw neerer to you? you have had a miraculous hand with you this laſt yeare; and there is with you as a *token* of Gods drawing nigh to you, ſuch a *chain* of ſucceſſes and victories; conſiſting of ſo many links, without any flaw or breaking off between them, as very few people have to ſhow in the World again: I beſeech you watch the doore againſt the entrance of that which uſually attends either great parts, or great benefits received, and that is *pride:* as wee eaſilier take cold when we are warm: ſo its natural to man to be puſt up with ſucceſſe. I ſhall offer to you this humbling conſideration; when *Iſrael* was in the act of leading two hundred thouſand of *Judah* in triumph, having gotten a mighty victory over them; there was a Prophet that preſt upon the Conquerors a ſeaſonable argument, that took very much with them, and wrought them into a more equal temper, and it was this, 2. Chro. 28. 10. *but are there not with you, even with you, ſins againſt the Lord your God?* So ſay I to you: are there not ſins with you, *even with you?* reflect upon, and examine your ſelves. There are very many *hard caſes* in the Kingdom. I am not ſo out of my ſelf as to lay them at your doore, *as you are a body*, becauſe indeed I cannot, (and yet if I could, I durſt do it) but I moſt humbly give caution to you, *who are the ſhields, the healers*. There are many forlorne and deſolate perſons; that follow you with cryes for the price of their husbands and father lives or limbes. It is not charity, but juſtice to refreſh

refresh their bowels: many have given down their milk freely, and yet after all have their breasts bitten until they bleed, by unlawful plundering, spoyl and violence: many instruments imployed, are very *sharp bitten* and prey for themselves. The intention of the Physician and of the Leech is not the same. *He* intends to draw out the blood in due proportion, as his patient can bear: *She* hath no other gage of her sucking, than till she be as full as shee can hold. It were justice to squeeze these Spunges that have suckt themselves full, and to leave them as dry as they were at first. Let difference be made of mens faults in their punishments: there is no reason, that *Peter* who denied his Master of infirmity, and *Judas* that betrayed him deliberately, should be both in one prædicament. Let not justice be byassed by partiality. A Judge ought to look with no other eye, but the eye of the Law, which looks at things, and is blinde to persons. Let justice be speeded, that expenses and attendance eat not out the principal in question, *Amos* 5. 24. *Let judgment run down like water, and righteousness like a mighty stream:* and above all, shake your hands from bribes: whether bribes by *presents*, or by kindred, friendship, favour, one puts out the eye as well as another, and there may be *quid proquo* bribes, when a man will lend his vote to one, to have it paid him again, in a cause when he will call for it, and *opinion-bribes*, (as I may call them) when a man will endeavour to carry another thorow, because he is of his opinion and judgment in other things; Oh let justice dwell in your Tents, and in your hands. And if in this ataxie, or confusion of things it be impossible to prevent, or remedy many miscarriages, as I think it is, (considering that many who run in to the common scathe-fire, do not intend the quenching of it,

περὶ τὰ βλάβας ἡ διαφορὰ μόνον βλάπτει ὁ νόμος. *Arist. Ethic. lib. 5. c. 7*

but

but the ſeeking of an opportunity, in that confuſion, to rob them that are in miſery, and to fiſh for themſelves) then my prayer ſhall be that of *Hezekiah*, 2 Chro. 30. 18, 19. *The good Lord pardon every one that prepareth his heart to ſeek God, though he be not cleanſed according to the purification of the Sanctuary.*

And ſo I paſſe on to the ſecond particular in the Text, *Purifie your hearts, ye doubbe minded*; whence I take up theſe two points.

1. Double minded men have corrupt hearts.

2. This double mindedneſſe hinders both *our drawing nigh to God, and his drawing nigh to us.*

Double minded men have corrupt hearts: for it's ſaid, *purifie your hearts*, ye double minded. Doubleminded-neſs is a diviſion of heart between God and ſome other preponderating luſt, or ſelfe-intereſt; and ſo where there ſhould be no diviſion, but ſingleneſſe and integrity, there is diviſion; For all the heart, all the mind, all the ſoul, and all the ſtrength, is that which God calls for. There are ſome that have *no heart*, they have no thoughts of God, no reliſh of him, no byaſſe towards him; it was an ill omen in ſacrifices, *quando cor defeciſſet*, when there wanted a heart; there can be no expectation of any returne of heartleſs Prayer, heartleſs performance of duties; and this is the common poſture of ſpirit of the ignorant, & ſecure worldlings. There are ſome that have double hearts, they pretend to have a zeal of God, and they profeſſe the Name of Chriſt, and hang out the Chriſtians colours: but through hypocriſie and partiality to their own ends, and ſelf-reſpects they halt between God and *Baal*, or endeavour to comply with two maſters, or they part their friendſhip and love between God and the World, as *Verſe* 4. Ye adulterers and adultereſſes, *Doct.* 1.

dultereſſes, know ye not that the friendſhip of the world is enmity with God? There are ſome that have one heart, and this is that which God promiſeth to his Covenant-people, and wherein he delights, when the heart is *totum homogeneum*, whole and undivided from him, then is it a perfect heart, and of a happy temper or conſtitution, being of chaſt love, affection and faithfulneſs to God, not vitiated or deflowred by carnal copulation with other baſe luſts or ends; do but obſerve our Saviour in that ſaying of his, *Matth.* 6. 22, 23. how he oppoſeth unto a *ſingle eye*, an *evil one*; It, ſaith he, *Thine eye be ſingle*, and then when you would have expected that *double* ſhould have bin oppoſed to *ſingle*, he ſaith, But if thy eye be *evil*, thereby ſignifying, that if it be not ſingle, it is naught and evil; and whereas one might think, that a double eye hath more light than ſingle: our Saviour tels us the plain contrary, that a ſingle eye makes the body full of light, but a double eye fils it full of darkneſs; Its true, there is in a double minded man, ſome eye to God, that is, ſo as to uſe his name to ſerve ſelf-ends, or to colour and cover his ſiniſter aims & intentions. As a harlot whoſe heart goes after unchaſt loves, will yet have a husband too, (that is) to colour and hide her lewdneſs; ſuch are theſe which are double-hearted: they have a Sabbath for God, and ſix days for their luſts: they retain to God, and wear his cloth, and ſometimes wait and attend, but they are their own men for the moſt part, and work for themſelves; Religion unto them is but the ſtalking horſe, under the ſides whereof they creep, to get a ſhoot at their own game; how often doth God in Scripture find fault with this kind of Profeſſours? *When ye faſted*, ſaith he, *Zech.* 7. 5. *did ye at all faſt unto me, even unto me?*

me? and again, when they howled upon their beds, they have not cryed untome with their heart, they aſſemble themſelves for Corn and Wine, and they rebell againſt me, *Hoſ.* 7. 14. An *Iſraelite* that is without guile, that hath but one heart, is a rare man, and worthy of an *Ecce. Behold, indeed an Iſraelite.*

In the opening of this point, I ſhall follow the threed of that explication of this word (*double minded*) which I gave in the beginning.

1. This double mindedneſs is an uncertainty of the heart with God, not fixed upon a Centre, but off and on, as times, occaſions, and intereſts do lead on, or draw off, ſo farre you will go with God, as your way and his do fall out to hold together: and until you muſt pull downe *Jeroboams calves*, as well as *Ahabs Baal*, and then you part with him when it comes to ſuch a pinch; ſo alſo in adverſity or affliction, we make *nautarum vota*, Mariners vows (as they do in a ſtorme) and when we are on ſhore, and landed out of danger, we eat the Covenant we made before; *Pſal.* 78. 24. *&c. When he ſlew them, then they ſought him, and they returned and enquired early after God, and they remembred that God was their rock, and the high God their Redeemer. Nevertheleſs, they did but flatter and lye unto him, for their heart was not right with him, nor were they ſtedfaſt in his Covenant.* If the heart was right with God, it would be certaine and ſtedfaſt with him. Conſtancie is but the daughter of Sincerity. It's a hateful thing to ſet ſail to every wind, and to change colour ſo often, being no faſter tied to God in the tempeſt, than we can be looſened in the calme; *Be what you were in the ſtorme*: in your affliction you will abide to be ſpurred without kicking, and are very tame under reproofs: but when you are lift-

ed up and are at shore, then to put you in mind of your Vowes and Covenants in the day of your trouble, is as an unpleasing a thing, as to put a Mariner at shore in minde of his Vowes or promises made at Sea. Its no great danger to reprove men sharply when they are low, any coward may strike a man that is down, but (believe it) when men are aloft and high, and may more safelier be dealt withall by breaking, than by the spurre, then it is somewhat to come nigh the heels of truth, for it may haply strike out his teeth.

2. This double mindednesse is a division of the heart from God. 1. It is divided between the promises of God, and the difficulties opposite, when a man layes his dead body, and the dead womb of *Sara* in the skales, against the promise of having *Isaac*, this is sense fighting against faith. 2. Between conscience and lust, conscience dictates, lust byasses, the inferiour appetite mutinies against the superiour light, and leads it captive, *video meliora proboque, deteriora sequor.* 3. Between Religion and policy: and then Religion commonly goes by the worse, *Jeroboam* and the King of *Israel*, to comply with their politick respects, set up, and continued a selfe divised worship. 4. Between God and the world, or God and our own ends, as they here in the Text: when we make God a meere servant to our selves, and move upon a private centre of our own: the heart is cunning and subtile in squinting towards its own ends: visibly we will be for God: under hand we seeke our selves: so the planets in their daily motion from East to West, move as the fixed stars, but they have another motion of their own, which is creepingly by stealth, and more unperceiveable than the other.

Use. For the use of this point, let me turn the words of the

Text

Text once more upon you, by way of exhortation; *Purifie your hearts, ye double-minded*, cast out those dividing lusts, policies, ends, which draw you away from God; and pluck off those false byasses of self-interest, and self-seeking, which cause you to wheel off from the true mark or scope of all your desires and endeavours: you will be found *faulty*, if your hearts be *divided*, *Hos.* 10.2. simplicity of heart is of great account with God; there is *asinina simplicitas*, *& columbina*, the simplicity of the Ass, and of the Dove; the *former* is a defect in the understanding, the *later* is the grace of an honest heart; and this sure is that which is of esteem with God. In matters of judgement and justice between man and man, you are to have two eyes, to look both wayes, but as they that take aim shut one of their eyes, lest the sight should be distracted; so in your aims and ends, your eye is to be single, in intending God, and not *self*: let Christ increase, though you decrease. The greatest matter above-board, and which all mens expectations and mouths are full of, is the setling of Religion and of the Church. Religion is (*rerum-publicarum quoddam quasi coagulum*) that which cæments Common-wealths together, though now it be made the ball of contention, and the great divider of us into parties; we divide it, and are divided, being far more than *double*-minded thereabout. Oh that God was first set into possession of his right, and that his Tabernacle was pitcht, before any of the lots, for our own liberties or interests were drawn. This was the oath that *David* swore in his afflictions, *Psal.* 132.2,3. *He sware unto the Lord, and vowed unto the mighty God of* Jacob. *Surely I will not come into the Tabernacle of mine house, nor go up into my bed. I will not give sleep to my eyes, or*

Cunæus *lib.* 1. *cap.* 15.

ſlumber to my eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob; and this is the firſt Article in our Vow and Covenant. What the real impediments are, doth not fall within my way: but the *ſelf-intereſts* are to be ſearched out. *Not yet*, ſay ſome, and their reaſon is the ſame, with that of the common ſort of people, againſt Incloſures in former times: If every mans own ſhould be incloſed, they ſhould loſe their freedom of *Common*, and that liberty they uſurped all the field over, or (as others hope) that after we have turned round awhile, we may haply return to the ſame poſture we were in before, and having loſt our way in the myſt, may come back again to the ſame place whence we ſet out at firſt. *If any*, (ſay others) let it be *a George on horſback* that ſtands at door with a wooden dagger, but keeps no body from going in; the thief paſſes under his noſe into the houſe, as well as the true-man. *Not this*, ſay ſome of thoſe that are toward the law, for then haply many contentions might be quenchit at the bottom of the chimney before they flame out at the top: and ſuch may be the want of griſt, as it may tend much to the hinderance of their Mill. *Nothing that's one*, ſay the *Libertines*, for we have gone looſe ſo long, that now we cannot go ſtrait laced. It's irkſome to wild birds to be coopt up in a cage under Diſcipline.

Thoſe that have been ſuch Proficients in the ſchool of liberty in a few years, as to commence Teachers and Preachers of the Word, or have grown to be ſuch *illuminates*, as they pretend, will no more rejoyce in, or accept of a Government which may degrade them, or reſolve them into the firſt matter or elements of their compoſition, than *Souldiers of fortune* (as they are called)

led) can rejoyce in a Peace concluded and ſetled. There might be named many other ſuch like ends and intereſts, which carry ſtroak with men, and are the cauſes of our diviſions; which would in great part be quenched, if the game was plaid on all hands, by conſcience and ſingleneſs of heart: let us therefore ſearch out thoſe ſelf-reſpects which lie cloſe in us, that we may find the head of that *Nilus* which thus overflows the banks. That *double-mindedneſs* which keeps us at diſtance from God, doth alſo keep us at diſtance from one another, and therefore that we may be σύμψυχοι, *Phil.* 2. 2. *of one accord*, I do for my own part conceive it much conducing, that whatſoever touching the ſettlement of the Church, ſhall paſs your hands, may (in the main parts thereof) go forth into the world, ſeconded with the reaſons and grounds of it: for doubtleſs, the reaſon which induced you to ſet the ſtamp of authority upon it, will avail much to make it paſs currently with others. You know, the *Gorgons* head which ſtuck all men dumb in former times. *The Church, the Church*, is not likely to have the ſame operation now, in this ſeeing and ſearching age: though men will willingly *be ſubjects to your authority*, yet alſo, as they are men, they will be *ſlaves to reaſon*. There is in your hands already (Renowned and Honourable) ſomething which was printed by your appointment, for your ſatisfaction, in one main propoſition, which if it might ſee the publick light, might give light to many who are yet in a cloud or miſt.

So much for this point. There is yet a ſecond, ariſing from theſe words: *Purifie your hearts, ye double-minded.* And that is,

A double-minded man through the uncleanneſs of his *Doct.* 2.

his heart, keeps at distance from God, and God keeps at distance from him. He that is byassed with some predominant lust, cannot close with God sincerely, universally, neither will God impart himself to such a man; *For let not that man think that he shall receive any thing of the Lord*, James 1. 7. would any of you settle an acquaintance or friendship with a known *Vertumnus*, that will be a parasite at one time, and a *Judas* at another? *God is choice of his friends*, he owns not such as serve their lusts, and are in heart divided from him. I have no time left me for this point: as neither for the consideration of both parts of this Text in connexion together: *clean hands, and pure hearts*: nor lastly, for the consideration of them both, with reference to our drawing nigh to God, and his drawing nigh to us; wherein I might have shewn you how communion with God, and the power of godliness are linked together; *Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purifie your hearts, ye double minded.*

FINIS.

THE HEARSE OF THE Renowned, THE RIGHT HONOURABLE ROBERT EARLE OF *ESSEX* and *Ewe*, Viſcount *Hereford*, Lord *Ferrers* of *Chartley*, *Bourchier* and *Lovaine*, ſometime Captaine Lord Generall of the Armies raiſed for the defence of King and Parliament.

As it was repreſented in a *Sermon*, preached in the Abbey Church at *Weſtminſter*, at the Magnificent Solemnity of his Funerall, *Octob.* 22. 1646.

By RICHARD VINES.

Eccleſ. 12.5. *Man goeth to his long home, and the mourners goe about the ſtreets.*

Publiſhed by Order of the Houſe of Peeres.

LONDON,
Printed by *T. R.* and *E. M.* for *Abel Roper* at the Sign of the *Sun* againſt *Dunſtans* Church in Fleet-ſtreet. 1646.

6

TO THE RIGHT HONORABLE The Houſe of PEERES Aſſembled in PARLIAMENT.

Right Honorable,

I Have performed what ſervice I am able to the memory of the renowned Lord, deceaſed, And to the Commands of that Right Honorable and Noble Triumvirate *which gave being to this Sermon. And to your Lordſhips by whoſe Order I have adventured upon this*

Publication: All men (except such whose either morosity or malignity doth account, vetera in laude, præsentia in fastidio) *must acknowledge the worth, the valour, the faithfulnesse which lie under the Robes you weare, and that it is not a meere borrowed Opinion which makes you Honorable, but the reflection or rebounding back of that upon you, which went first out from you: But this Sermon will teach you, that Titles of Honour are written in dust, and that Princes and great men must fall, their very Monuments are mortall, and will in time be found as* Archemedes *his Tomb (by* Cicero) in vepretis, *over-growne with Thorns and Bryers; and that light of memory which shines after your Sun-set, is but like the Moon which wanes also by degrees: No glory that's woven in the finest Tapestry of this world but will lose colour, decay, and perish, but saving grace and the knowledge of Jesus Christ is* κτῆμα ἐς ἀεὶ a possession

possession for eternity, your zealous agency for the Church and State will carry you as far towards Immortality as any other Chariot in this world. Its as much as nothing when one can say no more of a man then is said of some great ones, that they reigned *and* died. *The Lord give you hearts actuated with zeal for God, together with a right temperament of counsels, knowing that you are over a people who (as* Tacitus *saith)* nec totã servitutem pati possunt nec totam libertatem, *and if your fall do come before you see, or reap the fruit of your labours: The Lord make you such as may take comfort with you, and leave Honour behinde you, so prayeth* Gen. 36.33.

Your Lordships most humble and

unworthy servant, in and for

Jesus Christ,

RICHARD VINES.

Die Veneris 23. *Octob.* 1646.

ORdered by the Lords in Parliament assembled, That this House gives thanks to Master *Vines* for the great pains by him taken yesterday in the Sermon hee preached at the solemnization of the Funerall of the Earle of *Essex*, deceased: And hee is hereby desired to Print and Publish the same, which is not to be Printed by any but by Authority under his own hand.

Jo. Browne Cleric. Parliamentorum.

I appoint *Abel Roper* to print this Sermon.

Richard Vines.

A

SERMON

PREACHED

At the Solemnization of the Funerall of the Right Honorable ROBERT Earle of *ESSEX*, &c.

Right Honorable, &c.

AS that Lot ſent forth to attach a particular man, *Joſh.*7.16. did move *gradatim*, and by ſteps, taking firſt the Tribe, then the Family, then the Houſe, and at laſt the Man; after which manner of progreſſion, though at fewer ſteps, *Jonathan* was alſo taken, 1 *Sam* 14.42. So doe the trackes or *veſtigia* appearing to your eye, lead you at two or three removes to the moſt ſad occaſion of this extraordinary and magnificent ſolemnity. The Eſcocheons which are the *Index of the Family* do ſpeak firſt, and tell the name of that honourable Family which this *Lot hath taken*. And this ſable field of men, charged with a ſtately Herſe, honoured with ſo great a confluence of names and titles of honour granted either by the Sword or Cowne, whether Honourable, Worſhipfull, or Re-

verend; and that in this place, where the *Dij majorum gentium* have their Shrines, where the *Lions of England* have uſually put off their *exuvias*, and where Majeſtie and highneſſe have laid up what of Mortality they had, doth proclaime him to bee ſome Prince, or great name of that Family, *whom the Lot hath taken.*

But then the Military Equipage, the mourning Drumme, the broken Launce, the *inſignia* & Inſtruments of Warre reverſed, and in a mournful poſture, The Truncheon in a dead hand, doe ſpeake the very man. It is *Jonathan that is taken.* And ſhall *Jonathan* dye that hath wrought ſo great ſalvation in *Iſrael?* It is (alas) too late to ſay, ſhall *Jonathan* dye, This *Jonathan* cannot be reſcued by the love of *Iſrael*; therefore I muſt ſadly lay the Scene in one that is already fallen: for do not yee know that there is a Prince and a great man *fallen* this day in Iſrael?

1 Sam. 14. 45.

2 SAM. 3. 38.

Know yee not that there is a Prince, and a great man fallen this day in Iſrael?

THIS Text preſents you with the Herſe of *Abner*; a Prince and a great man fallen in *Iſrael:* This day preſents you with a paralell Herſe of a Prince, and a great man fallen in *England*; both of them magnificently attended with the drooping ſtatelines

of

of publike and univerſall lamentation.

That I may ſet up ſome lights about the Herſe of *Abner*, you may pleaſe to call to minde:

1. His Office.
2. His Project.
3. His Fall.
4. His Funerall.

1. His Office was Captaine of the Hoſt, or *ſtylo novo*, Lord Generall of the Forces of *Iſrael*; it was not ſo much becauſe he toucht King *Saul* in bloud, being Couſin-Germane, as in reſpect of this high command, that he is called, *A Prince, and a great man.*

2. His Project which he had upon the Anvile now at his death, was the reducement of all *Iſrael* unto the Scepter of *David*; herein his Project concurr'd with Gods; but took riſe in him, from an ill or ſuſpicious ground. *Iſhboſheth* doth but queſtion him for familiar uſage of a Concubine of *Sauls* (which if true, was in thoſe times accounted a kinde of *Crimen Majeſtatis*) and this heats his bloud, *for great Inſtruments will not bear a checke*) and thereupon his Stomack brings him off to *David. God uſeth the ſins and great Spirits, or animoſities, of great men (though they be not carried by Conſcience) to bring to birth his owne purpoſes and promiſes made to his* Davids.

3. His Fall; which was by the hand of pretended revenge, but reall emulation; the ſpirit of *Cæſar* and *Pompey* was in *Joab*, before it was in them: He could not abide a corrivall or equall. Let great Commanders looke to this; Ambition is a Planet that muſt have a whole Orbe to it ſelfe, and is impatient of Conſort.

4. His Funerall; and that was ſolemne and hono-

urable in *Hebron*; now the royall City, and formerly the Sepulchrall of *Abraham*, *Isaac*, *&c.* At which *David* was *chiefe mourner*, for he followed the Bed or Herſe, *verſe* 31. and he was *the Oratour* that made the ſpeech of Lamentation; as he had before done for *Saul* and *Jonathan*, 2 *Sam.* 1.19.

Now for the Herſe before you, let us ſee how farre it paralells with this in the Text.

1. The Prince or great man fallen this day in *England* was Captaine Lord *Generall* of the Hoſt of *England*. There is agreement in the Office and Title; the Text could not be proper to any fallen under our Meridian unto this day: but unto this new ſtarre created by the Parliament, and ariſing in this Horizon, about *July* 1642. and now eclipſed or fallen.

2. His project is written in a copy fairer then the originall, and goes farre beyond that of *Abner*. The reducement of divided *Iſrael* into one hive is ſomewhat alike in both. But here is no effeminate ſpark that raiſeth the ſpirit of this great man into a flame, no ſuch cauſe of his engagement, but the defence of thoſe pupill twinnes, the two bleeding ſiſters ready to dye in each the others boſome, the *liberty* and *property* of the Subjects of *England*.

3. His fall is cleere of the diſaſter in *Abners* ſtory; he falls not by the hand of ſome unworthy and villanous deſertor of him, made bold by his vanquiſhment or flight, as *Pompey* did; nor by the juſt fury of an oppreſſed Senate as *Cæſar* did; nor by the arts and ſtratagems of a treacherous death as *Abner* did; *The hand of* Joab *is not in all this*; but by an *Euthanaſy* (which *Auguſtus* wiſht for) a faire death. Hee dyed in peace.

4. His

4. His Funerall for the ſtate of it certainly overmatches the patterne. Here are the two Houſes of Parliament, the map of all England in two globes, powring out their ſorrowes, and paying their kiſſes of Honourable farewell to his tutelar ſword.

The Princes of the Land that quarter with him in in honour and in bloud, doe quarter with his herſe this day in blacke and mourning.

The flowre of the renowned City of *London* (far ſurpaſſing the meanneſs of *Abners Hebron*) doe traile their teares after his Herſe, and are come to put upon him their *civicam coronam*, their civicall crown of Honour, *propter ſervatos cives* for their ſaved Citizens.

The reverend Judges and the Worthies of that gowne, doe preſent the mourning teares of the lawes that pay this tribute for their freedome from all Antinomian prerogative.

The honourable ſouldiery, thoſe great names which while they wore his Orenge in the field, could have daunted death it ſelfe, doe now in change of colour weepe over him (and what marble weepes not in ſuch change of weather?) *David* that could take a lion by the beard, yet weepes at the Herſe of *Abner*.

The gowne alſo hath its ranke with the ſword in this great Army of mourners. The Aſſembly of Divines whoſe prayers hee ſomtimes valued and requeſted, needé not be diſtreined for their contributions of teares & grief, they muſt wrap up in a cloth, and lay up behind the Ephod this *Goliah*'-conquering ſword in memory of a very cordiall and noble Patron.

Lastly, what should I say of those starres that come not into any constellation. I meane persons of quality not within the rankes, yet within the line of this Lamentation, together with that infinite multitude of all sorts, from Cedars to the hyssop, that doe not onely come to fill their eyes, but to empty them? I must conclude, to say as the cryer of the *Ludi saeculares* at *Rome*, (which were but once in a hundred yeares,) *Come and see that which ye never saw before, nor shall ever see againe.*

Plin. l. 7. c. 28.

If yet it be replyed that *Abners* Funerall hath one point or two of State above us, *David a mourner*, *David an orator*, I say but this; The teares of *David* were at this time in great part Compurgators of that suspicion which he might lye under of having a finger in that wherein *Joab* had his hand, which kinde of teares we have not, nor could wish to have, though *Davids*; only in the orator, *David*, that made the speech wee are exceeded; and I am glad that such a State as this is inferiour and deficient in nothing but that wherein my poore service lies.

By this unparallelling parallell, you may easily see that my discourse will be divided between two *noble Generalls*: and first let us come to the Text, wherein *David* speakes something *of* the dead, and some thing *to* the living.

Of the dead. That a Prince and great man is fallen this day in Israel.

Vatablus in Annot.

To the living. Know yee not. It concernes you to know, or I would have you take notice both of it, & that I am weake this day, though annointed King, and that the sonnes of *Zeruiah* are too hard for me, so that I cannot execute justice at present upon the bloody

bloody hand that hath given us this ſtroke.

Concerning that which is ſpoken of the dead, therein you ſhall finde the reaſon or ſpring of the teares of this lamentation. *A Prince and a great man fallen, and fallen, this day in Iſrael.* This day in *Iſrael* hath the Emphaſis in it. In this nick of time wherein *Iſrael* was upon the point of reducement by the agency and uſefull contributions of this great man, who ſeemed to be the onely Pilot that could have put the ſhip into quiet harbour, or at leaſt a very great ſteerſ-man in the worke. This day is hee fallen, and ſo *Iſrael*, if not more alienated by his fall, yet remaineth in diſtraction and unſettlement: and *this day* wherein I cannot give them juſt reparation, if they ſhould demand it of mee; if any ſhall deny that there is any accent or emphaſis in the word *this day in* Iſrael, doe but borrow the reflexion of light from the ſtory, and that will cleare it.

I ſhall not crumble that I have to ſay into literall and ſyllabicall minuts, leaſt I be of their number: *qui verborum minutijs rerum frangunt pondera*, but will draw up the matter into this theam or head; *Gallius. Doct.*

The fall of a Prince and a great man in the time of his agency and uſefulneſſe for the ſettlement of the diſtractions of Iſrael, is juſt reaſon of a ſad and ſolemne lamentation.

This point I will open by parts, and thoſe words. *Know yee not*, ſhall bring up the uſes of it, in the rear.

1. The ſubject of this lamentation is *a Prince and a great man.*

Prince to our Engliſh eares, ſounds the firſt maſculine branch or ſurcle ſhooting from the ſtem of Majeſtie. But the Scripture which ſpeakes no Treaſon, gives

gives this title to Captains in War, and generally to
Judg. 4. 2. men ἐν ὑπεροχῇ, in headship or power, whether Milita-
2 King. 9. 5. ry or Senatorian; yea, though a man bee but the fore-man of his ranke.

Great man is a note of some singular eminencie above the ordinary trees of the wood, and is a title gi-
1 Sam. 25. 2. ven even to a *Nabal* that hath 3000. sheep and 1000. goats, which is the meanest ranke of greatnesse.

But where a *great man* is added to a *Prince*, it may well import as much as *magnificent*, a man of powerful interest, great valour, honourable atchievements, noble activity in his place. *Magnus* is an addition or hatchment by which *Alexander*, *Pompey*, *Carolus*, &c. have beene sirnamed, for their great services or exploits. So that a man by his orb or place he is set in, is *Princeps*: but by his influence and beams of worth raying from him upon the sublunary Commons, he is *Magnus*. It is an excellent conjunction, a *Prince* and *great man*. According to style of honour with us, a man may be noble by birth, discent, or blood. And though I be none of the new *Switzers*, that could wish Princes Canton'd into the common level, yet I may put you in mind that *Antiquity of Race* is but a Mosse of time growing upon the back of worth or vertue: And if a man carry not the primigeniall vertue with him, which first made his race noble, he is but a flower by change of soile degenerated into a weed, as having nothing in him but the wax or matter, without the form and stamp of Noblenesse. And you know also that Nobility is often times the creature of a Prince his fancy; which when there is no intrinsecall worth to be the supporter of it, is, (as
Cap. de Nobilitate. *Charron* saith) but Nobility by parchment. It's a

brave

brave conſociation, when the goodneſſe and activity that makes you great, is as high as the place which makes you Princes: for if that crazy fancy take a man which poſſeſt ſome great ones; they would be called Gods, and perſonate an oſtentation of greatneſſe above men; it may bewray pride & madneſſe; but can never ſo far deceive the ſenſe of underlings, but that they will ſay as the Cobler did to *Caligula*, in that ſtate and humour, that hee was μεγα μεγαληγορων a great *Dotard*. It is the acting of your power and place, which makes you great. I cannot teach you to be princes, *Fortuitum eſt*; but I can tell you how to be great men: not great in the glaſſe which Paraſiticall flattery holds before you, but indeed; and that is thus: Fill the ſphere of your activity, the Church and State, the Towne or Countrey, with the powerfull and benigne influences that flow from intrinſecall worth: make the times the better for you: Conſtraine by your example your inferiours to know God, and reform their Families. Let not Profaneſſe hide it ſelfe under the wing of your patronage, nor leſſen it ſelf by the greatneſſe of your examples. Impartial & ſpeedy Juſtice, with ſweet refreſhing Mercy, will make you great men in the Commonwealth; Zeal and Syncerity for God and his Houſe, will make you great men in the Church. He that will be a great man, muſt draw his lines to the center of publike good: private ends never make a great man.

2. The ſubject of this Lamentation is, *one Prince, one great man*. Yee are called (as ſome interpret the word,) *the Corners of the people; the Shields, the Gods, the Saviours, the Shepheards of the people, the Miniſters of God for Good, Benefactors, &c.* Now the fall of one great Tree makes a great gappe in the hedge;

the Eclipse of one of the greater ruling Luminaries benights the world. Our Lives, Liberties, &c. are all bound up in you: we poor men steal into our Graves, with no greater noyse than can be made by a branch of Rosemary, or a blacke Riband: No body takes notice of the Gloeworme, that goes out in the hedge bottome: No Comet or Prodigie, or Earth-quake tolls us the knell of our departure; but one of you is carried forth by the teares of all ISRAEL, provided that you be what your Names import, publick men, common Sanctuaries of the oppressed, Cities of Refuge, Altars of protection; for otherwise you may be such as that your death would be more worth then your lives, and then, though you may be able to put men into black, you cannot put them into mourning: Your death cannot be worth a teare, when your lives are not worth a prayer.

3. The subject of this Lamentation is, a Prince & *A great man fallen.* Death is a fall from every thing but grace: some do fall from a higher Scaffold; great men fall divers stories, from Honour, Riches, Offices; others from the surface of a level ground, having nothing to fall from but naked life. Saints dye, the gods doe fall: I need not stand to prove it, there is not one of you great men, but shall be the proofe of this point shortly. The Law of Death runs thus: All Honours, Titles, *&c.* to the contrary, in any wise notwithstanding: & there is no Prerogative to check this Law. I will not garnish this Deaths-head with fine fragments of Poetry, and such stuffe: nor would I at all set it before you as a standing dish, were I not surrounded with so great a Corone of Princes and great men: and haply some of you may be of *Lewis*

the

the Eleventh his minde, that charged all about him that they ſhould not name the terrible word *Death*; which yet you muſt heare of; for it is the way of all the earth; the houſe of all the living; your *long home, or houſe of perpetuity*: of which its ſaid, *Job* 3. 14. Kings, Counſellours, Princes, ſmall and great, are there; and there *ſunt* are *cum illis*: their bones and ſkeletons have no Inſcription or Titles of Honour remaining on them. 1 King. 2. 2. Job 30. 23 *Lucian necy.*

The way to this houſe of all the living, is (as one ſaith) *ſanguinea*, or *lactea*; the *bloudy* or the *milkie*; that is, the common, naturall, or uſuall way.

The former is troden by great men: the Prince in my Text was ſent home this way; and ſo was the firſt man in the world that dyed. The Sword hangs in a hair over the heads of great ones, who are often cut off by the hand of emulation and animoſity. That ſlaughter-houſe of *Rome* (where it hath been practiſed by the Popes themſelves, who (as one of them ſaid) do rather ſucceed *Romulus*, making his way by blood, then *Peter*) hath ſent out cruell Emiſſaries to cut off famous men by a meritorious knife. How happily may you the Worthies of our *Iſrael* call to mind the goodneſs of that great God, who hath bound the hands of ſuch aſſaſſinating blood-ſuckers from executing their fury upon you, all this while, that you by renowned induſtry and zeale, have given provocations to *Rome* and *Hell*. *Adrian* the fourth *Acts and Monum.*

The Common way is troden by you great ones too: for ye Gods do die, and ye Princes ſhall fall *like other men*. If you run your Genealogies high enough, you will finde your ſelves but as other men, in the *fretum* or *narrow ſea* of Mankinde that

divided the two Ocean worlds, *the Arke of Noah*: and thence if ye hold your way upward, you will be found the ſons of *Adamah*, common duſt: And you that are the higheſt duſt, raiſed up a puff of winde of Honour above other men, are laid, like the ſmall duſt, with one drop of rain. There is a great *Arbiter* of all things, that can thunder the proud Emperour under his bed, and write the great King at three or foure words into trembling: That can ſend a Fly to fetch the Triple Crown before his Tribunal, and make a hair, or the kernel of a Raiſin, as mortall as *Goliah* his ſpear: That can unſpeake the whole world into nothing, and blowe down a great bubble with an eaſie breath: That by drawing one nail, can throw down the ſtatelieſt building, and undreſſe your ſouls by unpinning one pin. If he take the Bridle off the head of that fire that's in you, it preſently burns you up, by a Fever. If he looſe the water, it drownes you, by a Dropſie. If he lay his hand upon your mouth, he takes away the airy difference betweene ſleep and death. He ſaith to *Moſes*, *Go up and die*: and it follows after, *Moſes my ſervant is dead*. Every man hath a day which is called *His day*: and death never makes returne, *Non eſt inventus in baliva noſtra*.

Adrian the fourth Acts and Monum.

1 Sam. 28. 10.

4. The ſubject of this Lamentation is a Prince and a great man fallen in the time of his agency & uſefulneſſe for the ſettlement of the deſtractions of *Iſrael*. The key of the ſtory unlocks the ſenſe of theſe words *This day in Iſrael*. It was a time that the promiſe of God to *David* was at the birth, and the Midwivery of *Abner* was offered. Let *Abner* otherwiſe be what he will for a man; *God may uſe an Egyptian midwife to bring forth the child of an Iſraelite*. But this great man falls

falls in the very nicke of time, before the good iſſue of his deſignes. Let me point out this Obſervation to you:

Its not unuſuall, that *great builders catch a fall when they are upon the ſcaffold aboute their worke.*

Oh how it amazeth the faith of Gods people, when the ſtar that led them out of their own Countrey, goes out of ſight before it have brought them to their journeys end. That youngling world of Reformation in *Luthers* time, had a ſore temptation, when it muſt ſee the fall (as I may ſay) of the Electour of *Saxony* and others that were pillars of hope. *Moſes* muſt live no longer then to bring *Iſrael* into the plains of *Moab*: himſelfe is allowed but a proſpect of that he hoped to have enjoyed, and to have brought *Iſrael* into We are not without preſidents: our eyes have ſeen ſome of our greater lights eclipſed, *pleno orbe*, when they have been at their Full. The great God that hides his Counſels, knows his Works from the begining to the end, and he takes off ſuch Inſtruments that he may ſhew that he doth not *need*, is not *tied* to any tool: for he made the great world without any. When he ſaith *Faciamus*, he ſpeaks to himſelfe alone; not to himſelfe and man. Thus he makes way for ſome other Providence to come upon the Stage, and brings about his Worke by a more crooked Inſtrument, which wee imagined ſhould be done by a ſtrait one. So *Iſrael* is ſpeedily reduced to *David*, though *Abner* fall. Or he humbles his people juſt before his promiſes take effect; and firſt ſtrikes them dumb before he open their mouthes in a *Benedicite*; that the lowlineſſe of his handmaidens may break forth into a

Magnificat: or the time is not yet come that *Iſrael* is to be brought out of *Egypt*: and therefore though *Moſes* begin to reſcue the *Iſraelite*, and ſlay the *Egyptian*, yet he muſt flee for it, and be hidden for Fourty years. Or elſe he pulls the ſtool of our confidence from under us, becauſe we ſit down upon it: or elſe pulls up the ſluce of ſome judgements which have been hindr'd by ſome *Lot* or great man, or whatſoever it be. We ſee that God writes the Names of our beſt and greateſt men in the ſhell, and takes them away by a kind of Oſtraciſme. All the help, hope, and comfort is, that God hath all inſtruments eminently in himſelfe, and can raiſe up a *Ioſhua* in ſteed of *Moſes*. Wherefore if his Diſciples cannot caſt out the evill Spirit, let us come to himſelfe, and make our ſelves as ſure of his Word by faith, as he is ſure of his word by promiſe; for though *Ioſeph* die in Egypt, yet he layes his bones at ſtake, that God will ſurely viſit his Iſrael, *Gen. vlt. ver.* 25.

5. All this that hath been ſaid, a Prince, a great man fallen at ſuch a time, *is juſt reaſon of ſad and ſolemne lamentation*; and therefore *David* and *Iſrael* is in this mourning poſture: ſuch a man whoſe influence had a large circumference or ſphære while he lived, is followed by an honour and ſorrow of the ſame compaſſe when he dyes: You *Princes and great men*, death will tell what the world thought of you; while you live (it may be) Sycophants & flatterers lay their egges in your eares, and hatch monſtrous opinions in you of your greatneſſe. Such Rooks uſually build in the higheſt Trees: and on the other ſide, envy & detraction may breath upon the glaſſe of your reputation, that it ſhall not (while you

live

live) report ſo cleare an Image of you, but death wil make thorow-lights in you; that you ſhall be ſeen on both ſides; ſorrows will not, cannot be tongue-tyed; you will then begin to reape your due. Then the world breaks out into theſe expreſſions; Hee was a brave man, He was a great Courtier, that could not be curbed with a white ſtaffe, to bee of counſell to ſubvert the freedomes of his Countrey; He was a Captain that could draw a line, but not to the ignoble center of his private ends; He was a Juſtice that would ſcatter the drunkards from their Ale-bench, and did not underſtand the language of a bottle or a basket; He was a *Nehemiah*, whoſe kindneſſes were great which he ſhewed to the houſe of God, and the Offices thereof; He was a Miniſter that could not only thunder in his Doctrine, but lighten in his Life; He was a *Papinian* (a great Lawyer) but hee would not defend Imperiall and arbitrary exorbitances, though he dyed for it; He was a man that appeared & ſtood for the truth, and for God in the worſt times, when the *Summer birds* were hidden in their hollow Trees; He was a man firm and fixed, and ſtudied not the neutral art of putting off the cap to one, and making a leg to another. And is not this a brave Eccho, are not ſuch men worthy of the Honourable tears of Iſrael? or elſe Iſrael hath reaſõ to mourn for the ſenſeleſneſſe and ſtupidity of their own hearts. And for the State and honour of mourning, it is an ancient ſolemnity credited by time, and great examples, yea, and almoſt the common ſenſe of mankind. For both Egyptians and Iſraelites concurre in weeping for *Jacob*, whoſe Exequies were performed in great Equipage when he was caried out of Egypt; and not to inſtance

ſtance in more examples, its ſaid of *Hezekiah*, that all
2 Chron. 32,33. Judah and inhabitants of Jeruſalem, did him honour at his death, and laid him up in the higheſt Cell of the Sepulchers of *Davids* ſons, ſuch is the convictive Majeſty of goodneſs, that this idolatrous-hearted people follow their great Reformer to his grave with honour.

De purgat. lib. 1. c. 3. In vaine doth *Bellarmine* goe about to prove out of theſe ſolemnities, that they are done *ad juvandas animas*. Wee find no Law of ſacrifices for the dead, theſe expreſſions are but civill *indexes* of honourable ſorrowes, a debt owing to Worthies while they liv'd, and the remainder paid at their death: Like the after-beames of the Sun, which follow him to his bed; and we were unworthy heires of their famous acts, if out of their owne goods we could not allow them anſwerable interrment; and if any Cynicke in his moroſity ſhall ſay, that it matters not, *humine an in ſublimi putreſcat*, Let him enjoy a Philoſophicall rotting in what ditch he pleaſe; we know, there is the buriall of an Aſſe; the graves of
2 Chron. 21. 20. the common people, which is ſomething above that and higher yet, there is a buriall in the City of *David*, but not in the Sepulchers of the Kings, and amongſt the Sepulchers of the Kings, There are lower and higher Cells. Honour will follow after worth and merit even into its grave. We doe not lay up the carkaſſe of every Cole-ſhip with that reſpect as that of *Drakes* was; though confeſſedly the one muſt rot, as well as the other.

So much for the opening of the point; Now I come to the words, *Doe you not know*, by their hand to ſerve in the uſes of this point.

1. *Know*

1. *Know ye not*, You Princes and great men that ye muſt fall.
2. *Know ye not*, You lower Shrubs, that theſe Cedars muſt fall.

For you that are Princes and great men, I may ſay of you as *Xerxes* weeping, ſaid of his vaſt Army, within theſe few luſters of yeares, there ſhall not be one of you ſtanding, but all fallen, and let me ſet this deaths-head before you: For I have no other diſh, nor am I likely ever to entertaine ſuch a Table-full of ſo great gueſts while I live againe; let it therefore,

Firſt, Humble you, and give me leave to follow the chariot of your greatneſſe, with μίμνεσο ἀίδρεσσι σόν, remember that you muſt fall. Greatneſſe hath need of ſome correctives. You are ſuch Pictures, that if one ſtand of the one ſide of you, *You are Gods*; but if he looke upon you on the other ſide, *You are men*, and muſt dye *like men*: this takes you one ſtep lower; nay, we may goe lower yet; For man being in honour without underſtanding, is *like the beaſts* that periſh. Weare all proud; pride is the ſhirt of the ſoule, which it puts off laſt when it ſhifts: And every riſing ground of authority or power, makes us riſe in thoughts. The very bramble, if it get a ſnatch of authority, will be talking of his ſhadow. Oh that you had the meeknes of that *Moſes*, whoſe face did ſhine, but he knew not that (I ſpeake this by alluſion) the skin of his face did ſhine. I would that but every tenth thought of your riſing, was accompanied with one thought of your falling: And yet you have more reaſon to have dearth in your eyes then other men, becauſe the Venice Glaſſes, and China mettall of your fine and tender bodies will not abide ſo great a ſtroak as other earthen pots of courſer mettall; I will not

offer to you those complements with death, whereof we read good store, in use among great men; as the boy that cry'd, *Memento te mortalem*; or that, of presenting severall sorts of Marble to the Emperor upon his Coronation day, that he might then chuse which he would have for his Tombe, &c. But let me presse the sense of your falling condition to humble you. I doe not meane by humilitie a morall familiarity or courtesie toward those of lower ranke, which yet is a gracefull condescency of Greatnesse: But I meane, a stooping to the reproofes of the Word of God, brought unto you by the Ministers thereof, who are but earthen vessels like your selves: Submit your cheek to reproofs, for your owne sins, and of your Families. Let not your iniquities take sanctuary in your greatnesse; Frowne not your Chaplaines into a meal-mouth'd basenesse, so that they dare no more make a darke or oblique reflection upon your darling sins, then take a Beare by the tooth. If you will bleed out your ill bloud, you must pull off your Velvet sleeve, and let the arme be bare to the point of the knife: Keep no State against God, though he speake thunder and lightning by the mouth of dust like your selves. A man never makes worse use of his greatnesse, then by it to cast a muzzle over the mouth of sound and searching reproofes. And it is a just judgment of God upon such men, that they should have Prophets, that will say to *Ahab, Goe up and prosper*.

Secondly, Quicken you to activity in your places while you live, that you may serve your generation according to the will of God before you dye, and see corruption; otherwise, you are but blind lights in golden Candlesticks: You are in great debt, both to the Church and Common-wealth, they have trusted you with

with all they have, and your bond is good; but yet be not offended, if they call hard upon you to pay your debts, for you are mortall men, and we know not what Heires or Executors you may leave behind you. The Creditor is oftentimes broken in the Debtors death; Get death into your minds, and it will put life into your actions; what you found made of poore Bricke, leave in ſtately Marble, and be not like many, who while they are riſing, appeare very active and ſtirring men; but when they are up, doe freeze into a benummed ſlowneſſe, like Bels that ſtrike thicke when they are riſing, and afterwards when they are at full pitch, are ſet; put your ſelves on with this ſpurre, I muſt ſhortly dye: How ſhould I live fruitfully? The night will come, how ſhould I labour while it is day? I wiſh well to things that are good: but *(Bene cogitare eſt bene ſomniare)* a good thinker is but a good dreamer; nothing more ſads and duls the heart when one comes to dye, than his neglect of ſuch opportunities which Gods providence, or his owne place have put into his hand of receiving & doing good. Nor is there a ſharper corroſive, than the reflection upon thoſe dayes and times that have paſſed over him, *Male, aliud, nihil, agentem.* The higheſt hils are the barrenneſt ground, and I would that ſaying did not ſo truly ſquare to great Ones (that is) that the goodlieſt Trees, as Cedars, &c. doe either beare none, or the worſt Fruit. Great parts and abilities without exerciſe and putting forth are but ſecret and unknowne Mines of Silver and Gold, which lye hid in an unfruitfull and unprofitable ſoyle. And therfore, you the great and Noble Worthies, in whoſe hands are the Publike Faith, the Publike Mercy, the Publike Juſtice, and the Publike Peace; be good, and (let your goodnes make you)

quicke diſpenſers of what you have in Stewardſhip, becauſe the time is ſhort, and the word *redde rationem* may be given ſuddenly, look upon us as mortall men, who ſhall not live long to receive, and upon your ſelves, who ſhall not live long to give the fruits of your hands. And becauſe the Occaſion invites me, let me propound an object to your charitable juſtice, that is, the relief of thoſe great ſufferers who have bin great doers, I meane the firſt adventurers with this great Commander, when he firſt cut through the Alps. As for the great and doubtfull matters that are under your hand, I would not be thought ſo raſh, as to with you to precipitate: A Pilot among ſhelves and rocks may be too quick; A *Cunctator* ſometime ſaved the Common-wealth; only thus I may pray, that when the Haven lyes faire before you, and is without barre, you may *fortiter occupare*, ſet in ſtifly, leſt new waves, raiſed by croſſe winds, carry you backe into the Main againe.

3. Arme you againſt your fall that the day therof may be to you (as the Paſſion-day of the Martyrs was called) the birth-day of Eternity. *Nequaquam morte moriemini*, was the inlet of our ſin and miſery, & keeps the doore open to ſin ſtill; The Epicure hath his Armour againſt death; a ſenſeleſſe conſideration of it, as of a nothing, or a not being. The great Spirit hath his Armour too; A contempt of death out of principles of Valour and Honour; but neither of theſe Armours can keep the arrow from the quicke, There is a terrible clauſe in the Statute of dying, *And after that the judgement*. Nor yet will I goe about to arme you with this meditation, that we ſhall have a ſhorter journey from death to life again, than we had from not being, unto life, or that which is cited by *Gerard* out of *Luther*,

ther, that all the time that hath run, or shall run out from the beginning, to the end, shall seeme to *Adam* when he riseth againe, but *tanquam somnus unius horæ*, as the sleep of the body for one houre; But if you will breake the fall, which else will breake you, then you *Gods* must become *Saints* (for all Gods are not Saints) the death of Saints is more precious then the death of Gods; Grace is speciall baile against death, there is no gall and vinegar in it to be drunk by them, for whom Christ hath already drunke it: *Death* (saith the Apostle) *is yours*, because contributory and subservient to your happines; That life which is hid with Christ in God, is out of the reach of death, our Saviour proves *Abraham* to be living, because God had long after his death, said, I am the God of *Abraham*. Those that are confederate with God in Covenant, must always live, that the Covenant may not be dissolved by the death of the one party. There is a way then to break the teeth of death, and to be immortall: Have God for your God; labour to have something in you that is immortall besides your very souls; lay up for your selves a treasure beyond the sea of death, that when this *membrana dignitatis* (as *Seneca* cals it) a thin skin of honour breaks, you may not be quite bankrupts; enrich your souls with the power of godlines, which is profitable to all things. The place of Princes, the magnificence and great works of great men; The faith and godlines of poore men doe make a rare composition. Do not in stead of disarming death, arme it rather against you, by putting a sword into the hand of it. The more service that you may doe by the advantage of ground you stand upon, the heavyer will your accounts be, if your greatnes be made a Stage and Theater for to act the parts of luxury, lasciviousnes, oppression upon. What

difference is there between ſuch gods, and thoſe in *Homer*, of whoſe drunkenneſſe and adulteries there is frequent mention; let me ſpeake one word to you, young Noblemen, and Gentlemen, Learne you the way of godlineſſe, that may free you from the looſeneſſe and vanitie incident to greatneſſe; for when you have given *florem Diabolo*, the floure of your time to luſts of youth; your fall may come before you can ſo much as give *faecem Deo*, the dregs thereof to God.

I conclude this point with that which one obſerves upon Gods ſeeing all the works that he had made, that they were *very good*, for then immediately (ſaith he) followed the Sabbath, or reſt of God, which (though our ſalvation be not of workes) may ſignifie thus much to you, that when you ſhall come to a retroſpect upon your wayes and works, and find them ſo empty of, and contrary unto God, there can be no expectation of a Sabbath or reſt unto your ſoules; and therefore, *waſh ye, make ye cleane, &c.* Iſa. 1. 16, 17.

The ſecond, *Know ye not*, is ſpoken to you, the lower ſhrubs. You are to know that your great men may fall in the very time of their uſefulneſſe and ſervice for your good. In their loſſe, bewaile your ſins: for though you feele not the ſtroke while the wound is freſh and green, yet afterwards you will find the want of ſuch as are worthy inſtruments, when wee expect they ſhould doe great things; God by taking them away, interrupts the caſt. Put not therefore your truſt in Princes, nor in the ſon of man, in whom there is no ſalvation; for his breath goeth forth, and in that very day his thoughts periſh, *Pſ.* 146. 3, 4. even his projects and intentions for your good, dye in the wombe, and are abortive. If we leane hard upon the reed, it breaks the ſooner, and wee are laid flat on the ground.

God

God will not let his people enjoy that long, which they prize too much, some worme shall smite that gourd, and it shall wither; and though many great men are not likely to be blasted by the confidence of the people, yet our sad experience teacheth us, that we smell too much to our sweetest flowers, and so wither them.

I Shall now come to the paralell Herse of that *Prince and great man* fallen this day in *England*, of whom, though modestie it selfe may without blushing speak in a magnificent stile, yet have my thoughts waved me too and fro, it not being easie to be moderat out of the Arguments that are for speech, or silence? Not because the matter will surpasse the work-manship, and the copiousnesse of the subject shame, the penury of my expression; but because on the one hand it is argued, that Funerall Encomiasticks of the dead, are very often confections of poyson to the living; for many, whose lives speake nothing for them, will draw the example into consequence, and be thereby led into hope, that they may presse a hackny Funerall Sermon to carry them to Heaven when they dye; especially, if such for whom no file could be rough enough while they lived, be smooth-filed when they are dead: on the other hand it may be said, That though common graves have no inscription, yet Marble Tombes are not without some Epitaph. Heroicall examples should not go with a common passe, but with a Trompet. *David* afforded this Honorary to *Saul* and *Abner*, and (which is to be observed) he drew not any line in their pictures with a black coale, which yet he might have done, for both of them had too much shadow if he would have used it; but he dealt with them as the Painter did with *Antigonus*, who had but one eye, he

drew

drew his Picture, *imagine luſca* halfe-faced, and ſo buried the deformitie out of the beholders ſight.

Neither is this all, which makes me ſtand in a ſlippery place, but the various ſenſes and cenſures too, which are very likely to be found in this great multitude: Some that hated the ſound of his Drums and Trumpets, will not patiently endure the *Echo* to ſounding to their diſ-affected eares. And ſome againe are indifferently content to heare ſome good words of his Epitaph, becauſe it begins with *Hîc jacet*, here he lyes; as *Caracalla* ſaid to them that deſired, that ſome honours might be ſpent upon his Brother *Geta*, now dead out of his way: *Sit deyne* (ſaith he) *modo non ſi vivus*, honour him as you will, ſo as he doth not live. The moſt voyces will doubtleſſe vote, that it is needleſſe to ſet up a Candle to the Sunne, for his ſtory is yet alive in all mens memories, and the ſtage whereon he acted it, is yet warme. The truth is, I had rather leave him to the hiſtory, which I hope the honourable Houſes have beſpoken, and to that *Homer* that ſhall be the *peace* of this *Achilles*. But becauſe his name would ſometime have paſſed me clear through all Guards, and probably hath not as yet loſt that vertue; and that this State and preſence ſpeakes him with more eloquence, then I, ſo that I can but run the hazard of being an imperfect interpreter by word, of that honour, which your ſelves doe ſpeake by ſignes. And ſince death hath put him beyond pride, all beyond envy, and my ſelfe beyond flattery, what if wee make ſhort Index of his Story and audit his *d bentur* in the mean time, not drawing him in full proportion, but as *Ezekiel* pourtrayed the Citie of *Jeruſalem* upon a Tile, which wil indeed be more ſuitable to the poſture weare in; for deepe ſorrowes make no long orations, *Leves loquuntur curæ, ingentes ſtupent.* Since

Since then it muſt be ſo, *jacta eſt alea*; I ſhall impoſe upon my ſelf this law, not to build his Monument of common ſtones, nor trouble my ſelf and you, to gather ſuch flowers to caſt upon his grave, as grow in common fields, nor deſcend or ſtoope to any thing which is beneath *Heroicall*.

His Nobilitie and his *Nobleneſſe*, though they might each of them adorne his Monument, yet the third, which is his *Excellency*, is the tranſcendent.

For *his Nobilitie*; He was ſprung of an exceeding faire, an ancient Stem, which doth branch forth into the great and Noble Families of the Princes and great men of *England*, and he was the third of this Title which was inoculate into that Stem, by Q. *Elizabeth* of famous memory, *But Titles of Honour muſt dye as well as men*; and becauſe this renowned ſtreame carries it's name no further, I ſhall omit all matter of Heraldry, as not becomming me at this time and place.

His Nobleneſſe was of a high and honourable elevation; He was a man of fixed principles, and of a maſculine reſolution, of an inviting familiarity in a ſtately preſence; too generous to be cruell, too great a Patriot to be Courted; his compaſſe without trepidation or variation, had conſtantly ſtood right to that Pole; the good of his Country, which he kept in his eye, both when he wore the Gowne, and Sword: He was *fidè Romana & Anti-Romana*, of Roman faithfulneſſe, and of Anti-Roman faith: A Senatour that honoured his Robes. The teares of *England*, of his ſervants, of his tenants, do ſpeake him in a better language then the moſt eloquent Marble is able: Though tenants teares be no commendation to a living landlord, yet are they credit to the dead.

The Character of his *Excellency*, may be that which *David* ſometime gave to *Abner*, the great man in my Text, *Art not thou a valiant man, and who is like thee in all Iſrael?* When the time was come that *Ianus* Temple muſt be open'd here in England, by the Porter that onely hath the key of it, Neceſſitie, and thoſe orphane ſiſters (before ſpoken of) Libertie and Propertie were to chuſe their Guardian, Champion and *Vindex*; you the Honourable Truſtees, looked out for a *Dictator*, in whoſe hands you might depoſite, the very being, ſafety, freedom, lives, *Senatus populique Romani*, of the Parliament and people of England, and happily pitcht your eye and choyce upon this man, who was *ſtirpe & ingenio bellicoſus*, One that had honour to give credit to the Cauſe he undertooke, reputation to vindicate his undertaking from contempt of enemies; Intereſt, whoſe Drum could preſſe an Army; dexteritie to manage the Sword, Counſell to direct it, Valour to uſe it, & faithfulneſſe to diſcharge it. And he was the man you then reſolv'd to *live* and *dye* with. It was the greateſt honour in the world, to be credited with the infinite *depoſitum* of the life and being of the Parliament of *England*. And at this time, when you had aſſigned this Theater to act his part upon, it was the higheſt honour to him, that he would undertake to Pilot a Ship ſo laden with ſo great a fraught, through the tempeſtuous and angry Seas which then began to ſwell and be intractable, when this poore Kingdome, knew not for the moſt part, how to weare Buffe and Steele, untill taught by him; in whom that ancient Chivalry and Valour of *England* (which had left it's Monuments in *France* and other parts of the world, but of later times almoſt emaſculate and grown obſolet) was concenter'd, and by tranſmigration had

it ſelfe up in him: He was the man that was to breake the yce, and ſet his firſt footing in the Red Sea; a *Hercules*, but not *in bivio*; a man reſolved, when others hung in ſuſpence; fixt, when ſome ſtarres of greateſt magnitude were moved with trepidation, or erratick. That filled the breach, when many lay *poſt principia*, & behind the hedge. No Proclamation of Treaſon could ey him down, nor threatning Standard daunt him: That in that miſty morning, when men knew not each the other, whether friend or foe, by his ariſing diſpel'd the fogge, and by his very name, commanded thouſands into your ſervice. Such as were for Reformation, and groaned under preſſures in Religion, he tooke by the hand, and they him: Such as were Patriots, and would ſtand up for common Liberties, he tooke by the hand, and they him, and ſo became the bond or knot of both, as the Axletree of the world upon which both the Poles doe move: And this muſt be his honour alone for ever; for though *Ioſhua* alſo doe admirably when he comes to it, yet it is *Moſes* that firſt leads forth Iſrael by their Armies.

Thus he enter'd, and for his deportment upon the Stage, and the experience he gave of himſelfe, who knowes not it? Such was his *perſonall valour*, as if nothing but ſteele had gone to his compoſition. The inſtances are famous; In that great battell at Edge-hill, where this Kingdome had her firſt *Criſis* upon a Sabbath day, (our wars have now fulfilled above halfe a weeke of yeares) when he had loſt a wing yet he flew about, *Et nullo diſcrimine, notum, dux an miles erat*; He ſhewed his Army there what a man they had adventured with, in their firſt Voyage; No, I *præ ſequar*, Captaine, but one whoſe Valour gave the word, *ſequimini me*, with whoſe ſteele (its no diſparagement to

say, that) his for ever famous Chieftaines sharpned their edge, and so that hill was made a standing Trophee, your enemies (Right Honourable) from that day begun to take you for a Parliament.

I must leave to the large Map of his Story, those many memorables & victories, which bear his name, for even great places doe not always find any room in a little Map, and shall instance him but in one other particular, that famous expedition to *Glouceſter*, when we were at a very low water, and this Eagle had then also moulted his feathers, and having imped them with renowned Londoners, did fight the greatest part of that long march thither, where the then Governour whom I may (borrowing *Cicero* his word) call *hujus Regni Stator*, the Stator of the Kingdome of England, (because he tooke the enemy his horse by the bridle in his full career, and stopt him, and being resolved to sell that City to them by the candle) was rescued before the candle dropt, by this noble Champion, who retreating from that Tropick, fought his way backe againe through hunger and hardship: and because this Retreat should not be like an empty field without some charge, He scattered that great Army near *Newbery*, and to you this renowned City, *reddidit Legiones*, restored your valiant Legions, and restored England to it selfe; An unparalell'd Expedition.

His Faithfulnes was like Touch or Marble without any streaming flaw, no Honours, Offices, or whatsoever beares the name of greatnesse could bribe it. The two Indies would have bin as dirt: He knew the Pole he must saile by, and steered not by a mercenary Compasse. He had espoused the Senate and Liberties of England, and was resolved, *aut liberare fidem, aut solvere animam.*

His

His ends, ſo far as one may learne the marke by the Archers eye, were not private intereſts, reſpects, or parties, to be ſerved upon the aſhes of publike ruins. Talk of gold to ſouldiers of fortune, He was *Themiſtocles*. A right line drawne from the Center you ſet him, would have cut the center of his aimes and ends. Had you falne upon ſuch a Merchant as would have been eccentricke to you, and have cauponated the war to raiſe his private intereſt, or have put in the great fraught he was truſted with, and conſigned the Cargazone, to ſome Royall Port, oh, what a Ferall Table of Proſcriptions, (like that of *Syllae's*) might have bin ſet up amongſt us; and your lives have bin bargain'd for, and ſold as that Triumvirate did the lives of the Senatours of Rome.

His Counſell and wiſedome was ſuch as argued him to be a man that knew conduct; He had a fine finger to find out, and skilfull to untie or cut the knot, In foreſight of danger his eyes were open; but when he came to execute his Councels, his eyes were ſhut againſt all impreſſions of feare and terrour.

His love and reſpect to the Souldiery, ſuch as became a brave Chriſtian. He would not Turkiſhly fill ditches, or ſtop Canon with them. His hand of reliefe was not ſhut or ſhort to reſcued priſoners. He affourded honourable reſpect to naked and wounded valour. His countenance paid and arm'd his ſouldiers, when ſometimes they wanted both: and no wonder if his Schoole bred ſuch a gallant Infantry which had ſuch a Maſter, and ſuch an Uſher.

In ſumme. This *Camillus* was a ſecond *Romulus*. His Monument needs no inſcription, for his Epitaph is written in the hearts of men. Nothing but *ESSEX*, the Great, the Valiant, the Faithfull, the Parliaments

Eſſex; the *Eſſex* of England, and the *Tutelar* thereof; who added to his Noble Coronet all the Militarie Crownes, ſaving that which is called Navall, or the Sea-Crowne, which is due to another moſt Noble Worthy, more faithfull than the Element he was then the Maſter of.

For his death, the Forlorne hope it ſent out before it, was but ſleightly, the Phyſicians thought him bailable, but death lay in ambuſcad[illegible] a full body, & ſuddenly ſurprized him with a dying ſleep, and now we are erecting of his Monument, one of the ſeven wonders of the World was a Tombe. And if the Noble and Famous men who fought under his Banner, ſhall pleaſe to be ſet in for his ſupporters, it will be ſuch a Squadron-Monument as will have no Brother in England, untill the time doe come (and I wiſh it may be long firſt) that the moſt renowned and excellent Champion that now governes the ſword of England, muſt ~~now~~ lay his bones by him, and then there will be the *Alpha* and *Omega* of ſuch a Story as ſhall render God *fearfull in prayſes, doing wonders* by the firſt hand of him that led us through the untrodden paths of the wilderneſſe, and by the ſecond hand of him that hath made Victory (which *Homer* calls ἀμφίδρομον, a Jack on both ſides) to change its name; who if he ſhall have but one ſtone out of each City or ſtrong Hold taken by his Armes, to make his Tombe, it will be ſuch a Monument that every ſtone of it will ſpeak a Hiſtory, and ſome a Miracle: Or if that cannot be, it will be enough that he lay his head upon an immortall Turff taken out of Naſeby field: God thought *Moſes*, or rather made him the fitteſt man to begin, & lead Iſrael forth, and he honored *Ioſhua* with the compleating of the worke, neither doth *Ioſhua* eclipſe the worth

worth of *Moſes*, nor he the worth of *Ioſhua*; and ſo craving pardon of my boldneſſe with your patience, I have endeavoured to ſpeak wthout reflections upon any, nor did I mean to tread on the foot or toe of any man, thereby to raiſe my ſpeech the higher, as knowing that this Prince and great man needed not to pull downe the ſtones of any other mans Monument to build his, who had enow in his owne Quarry, as being (next the Honourable Parliament) *that firſt man* from whom we paſſe to our poſterity the conveyancies of our liberty and ſafety. *Et nati natorum, & qui naſcentur ab illis.* I have no more but this; He lived *a good Generall*, He dyed *a Generall good*; and therefore a lamentation to all Iſrael, and ſo I leave him in his Bed of Honour, and draw the Curtains, and put out the lights.

Only a word at parting, and firſt *my Lords* to you, we may know how great the Tree that's fallen, was, by the vacuity or void place it leaves behind it. We look upon you as them that will endeavour to prevent the *vacuum* by acting from that noble principle which moves to the univerſall and common good; the loſſe we have ſuſtained is great, though he never had wore Buff but only Parliament Robes, and they ſay that when a limbe or part of a man is cut off, *anima retrahitur*, the ſoule is retracted. I wiſh the Philoſophy may be verefied in the retraction of his reality and faithfulneſſe unto you; that ſo he may remaine among you in quinteſſence and vertue, being as it were divided among you, as they ſay of *Romulus*, that he was diſcerpt by the Senate, when he dyed, and every Senatour got a piece of him. Let nothing that was exemplary in him be put in his grave, that neither we nor our poſterity may have cauſe to write upon his Statue, as they did upon that of *Brutus*, *utinam viveres*.

As for his Military worth; If any ſhall apply themſelves

ſelves to copy it out, or ſome young Noble Spark ſhall pleaſe to goe to Schoole to his Monument, their leſſon is, *Diſce Miles militare, Galba eſt.* Here they ſhal be taught how to excell, *fide & armis*, How to have mettell in their Coat, as well as Colour; How to carry themſelves ſo, as they may *legere exercitum, non emere*, win an Army and not preſſe, ſilence mutinies, or perſwade the ſouldiery with one accord *Quirites*, and in a word how to be an *Eſſex*, not a *Cæſar*, who converted his Arms againſt the Senate, and therefore hath a blot in his Copy to this day.

I muſt conclude with you the moſt Honourable Senate of England; It would be too much preſumption in me to thanke you for this Honour of your preſence and ſorrowes; Its a great thing to be made immortall by an immortall Parliament: All the Honour which belongs to your ſervants and inſtruments, redounds to you; what they get or receive is but handed by them to you the owners; ſhould we write downe but fifty to them, when there is a hundred due, the loſſe would be yours. It was a ſtately deportment to entertaine the newes of this great Champion and Senatour his death, as the old Romans uſed to entertaine ſad tydings, *mutatis veſtibus*, and to honour your ſorrow with an adjournment: This is the way to breed more *Eſſex's*: Its Honour that breeds a ſouldier; Take honour out of his eye, and you cut off the ſpurres from his heeles. My wiſhes are, firſt, that you may never have occaſion to create any moe then you have done by the name of Excellency: ſecondly, that if you muſt, there may be ſuch men, with whom in ſafety you may lay up your lives, and thirdly, that you may have the happines to pitch upon them. *Amen.*

FINIS.

Errata.

P. 15. l. ult. for *cared* r. *caried*.
P. 26. l. 24. r. *aſſigned his*.
l. 3. for *Chriſtian* r. *Chriſt*.
P. 30. l. 14. put out *arm*.
l. 8. for *accord* r. *word*.

THE

Authours, Nature, and Danger

OF

HERESIE.

Laid open in a Sermon Preached before the Honourable Houſe of Commons at S. *Margarets Weſtminſter*, upon Wedneſday the Tenth of *March*, 1646. being ſet apart as a ſolemn day of Publick Humiliation to ſeek Gods aſſiſtance for the ſuppreſſing and preventing of growth and ſpreading of *Errours*, *Hereſies*, and *Blaſphemies*.

By RICHARD VINES.

Ο' αἱρετικὸς, ὁ, ἄλλό τι παρὰ τὴν ἀλήθειαν αἱρέμενος ἔχων. *Heſych.*

There muſt alſo be Hereſies, 1 Cor. 11. 19.

ut fides habendo tentationem, haberet probationem. Tertull. de præſcrip.

Printed by Order of the Houſe of Commons.

LONDON,
Printed for *Abel Roper*, and are to be ſold at his ſhop at the Sun over againſt S. *Dunſtans* Church in *Fleet-ſtreet*.

Die Jovis, 11 Martij, 1646.

ORdered by the Commons assembled in Parliament, that Mr. *Rows* and Mr. *Gewen* do from this House give thanks unto Mr. *Vines* and Mr. *Hodges* for the great pains they took in their Sermons preached on the 10. *Martij*, 1646. at *Margarets Westminster*, before the House of Commons, being a day of Publique Humiliation for the growth of Errours, Heresies, &c. And they are to desire them to print their Sermons, wherein they are to have the like priviledge in printing of them, as others in the like kind usually have had.

H. Elsinge. Cler. Parl. D. Com.

I appoint *Abel Roper* to print my Sermon.

RICHARD VINES.

TO THE

HONOURABLE

HOUSE OF

COMMONS

Assembled in Parliament.

THe compaſs of the Subject entreated upon in this Sermon, was too large to be ſurveyed in a ſhort time. The nature of Hereſie lies under much obſcurity and inevidence. The Infidel who comes not in at all, and the Apoſtate who goes out at all are viſible enough to the eye, but the Heretick, who like a cunning Bankrupt, break with ſome ſtock in his hand, and holds ſome planks of truth when the ſhip is broken, is more hardly to be known. I have not ſpoken much about the puniſhment of an Heretick, but rather choſe to ſhew you who he is, then what to do with him. There are good rules for the Church her proceeding againſt ſuch men, which may alſo ſerve very fitly to the meridian of your juriſdiction; as namely, in peccatis evidentiam, in pœnis ædificationem: And again, nec cito in apertis, nec unquam in ambiguis, with many other, which lay on the other ſide of the hedge

hedge from my way, which was toward the inveſtigation of the nature of Hereſie, *wherein I hope that what I have offered ſhall be interpreted with candour, for it was not my meaning to ſpeak* thunder and lightning, *but to ſpeak to the* enlightning *of the minds of the Auditory, and not to the* burning of Hereticks *bodies: If any man pleaſe to compare my* language *with that* ſtile *wherein the* holy Scripture *ſpeaks of* falſe Teachers, *and their corrupting mens minds, I doubt not but that I ſhall be found* not guilty *of railing, whereof I have already been* indicted in print, *but I muſt make amends for a long Sermon with a ſhort Epiſtle; and therefore,* in a word, *be quick (Noble Gentlemen) in ſetling the intereſt of Chriſt in this Kingdome. God hath paid you well aforehand, if that do not ſet an edge upon you, yet be confident, that he hath ſomewhat behind remaining yet in his hand, which he will not part with, until he ſee your work for him in ſome forwardneſs, and the longer the yarn hangs in the Loom, the more it is ravelled; you have been told that you have nothing to do in the Reformation of the Church, give not the world occaſion to ſuſpect that you think ſo too, but go on with God, and proſper, and the Lord make your way plain before your face:*

So prayes your moſt humble
ſervant in Chriſt Jeſus,

RICHARD VINES.

A SERMON

Preached before the Honourable House of Commons at *Margarets Weſtmin.ſter*, on the tenth of *March*, 1646. being a day of Publick Humiliation for the growth of Errours, Hereſies, &c.

2 PET. 2. 1.

But there were falſe Prophets alſo among the people, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

BY a Declaration ſet forth above thirty years ago, King *James* (of Famous Memory) was pleaſed to let the world know, not only how ill he reſented, and how much he deteſted the *Vorſtian* and *Arminian* Doctrines, then newly born, and in their ſwadling-cloaths: but alſo how ſolicitouſly he interpoſed with the *States General* of the *United Provinces*, againſt their admittance of *Vorſtius* into the place of *Divinity* Profeſſor at *Leiden*,

His Majeſties Declaration in the cauſe of *Conradus Vorſtius*, printed in Engliſh, *Anno* 1612.

den, or into their Country; and that he might decline the envy of being *in alienâ republicâ curiosus*, he bears himself upon that common rule *paries cum proximus ardet*, when a Neighbours house is on fire, it concerns all in the Neighbourhood to look about them, this vigilancy condemns our (I know not what to call it, I wish no worse might be said then) insensibleness and security. For what were those sparks at that time smoaking in a remote corner, in comparison of that fire which now flames forth at every corner of our house, blown up by that *αὐτοτομία* or liberty of all Religions, which may be justly called the Golden Calf of these times, whereunto many are not unwilling to contribute their strength and policy, and whose birth-day they would not fear to call *Festum Jehovæ*, an acceptable day unto the Lord. Are not the errours which are rife amongst us, either by infecting persons of place and quality grown into that *boldness?* or by carrying away *Barnabas also* crept into that *credit?* or by spreading far and wide risen to that *strength?* that they do *face*, if not seem able to put into danger of routing, our common faith, publick worship, authorized Ministry, long and much expected and promised Reformation. This to the common Enemy is the *Cape* of good hope, the sound part are afraid least the Truth should come to beg for poor quarter, and be led Captive, following the Chariot of Triumphant Liberty; some think that Episcopacy in *his pontificalibus* may by this means be retrived, and recalled from Exile, to which it was sentenced by the Covenant: Many that are as distant in their Opinions as the two Poles, yet moving upon one Axletree, or tyed together by the tails of Common Interest, doubt not but by laying their flocks together, they shall be able to bid fair for a *Toleration*. And that we might not be left alone to wonder at our selves, our sympathizing Brethren abroad do wonder also, that we should be made the common Sewre to receive the garbage of other Churches, and that their stinking snuffs should be allowed candlesticks here in *England*.

In this sad posture of things, all mens eyes have been upon the Parliament, and every one saith, Is there no balm in *Gilead*?

Gilead? Is there no Phyſitian there? Why then is not the health of the Daughter of my people recovered? And the truth is, neither your diverſion by ſudden and difficult Emergents, nor wiſdome in not diſobliging any party, hath been able to ſatisfie the godly jealouſies of many, until they eſpied this day break of hope given to them by your Declaration, in which you take notice of a double bond or obligation that lies upon you.

1. The firſt is the Bond of your Solemn Covenant: It will do very much good abroad, when men ſhall ſee that you feel the obligation of that Covenant which ſome do widen into ſuch a latitude of ſenſe, and conſequently into ſuch a looſeneſs, that they may be eaſily ſaid to keep that which hardly any man can break; This additional Faſt is an additional Bond alſo, for it cannot be (without further peril to you) both a *faſt* and a *looſe* too.

2. The ſecond is the Bond of Gods mercies, *miracles rather*, in bringing you clear out of the Fiery Furnace, and therefore leſs you cannot do than *Nebuchadnezzar*, who being convinced, and aſtoniſht by the miraculous deliverance of the three ſervants of the Lord, made a Decree that none ſhould ſpeak any *a* errour againſt the God of *Shadrach*, *Meſhach*, and *Abednego*, *becauſe there is no other God that can deliver after this ſort*, Dan. 3. 29. I crave leave for this prefacing, it is only to bid this day welcome, becauſe as it is the firſt that ever was in *England* upon this ſad occaſion, ſo it is a new and ſtrong ingagement and demonſtration of your zeal and reſolution to endeavour, to drain theſe Fens which have ſo over-ſpread the face of Gods Church.

a שלה In Paraphr. Joſephi. שגגה inepti quid.

The Apoſtle in the latter end of the foregoing Chapter, recommends to Chriſtians the holy Scriptures, as the fixed pole and unvarying compaſs by which they ſhould ſteer their courſe. It ſeems he knew nothing of any ſuch high form of Chriſtians in the School of Chriſt which ſhould (as I may ſay) be got above the Scriptures, or have learn'd beyond them. For he commends them who had obtained like precious Faith with himſelf, and others of higheſt rank, 2 *Pet.* 1. 1. for giving heed to the word of Prophecy, *verſe* 19. and

as appears by that expreſſion; *ver.*20. τοῦτο πρῶτον γινώσκοντες *knowing this firſt*, he would have it laid down as a principle, and ſets a ſtrong Fort againſt the battery of all falſe Teachers: *That no propheſie of Scripture is of any private* ſenſe or *interpretation*, becauſe it came not by the *will of man*, *but holy men of God ſpake as they were carried by the Holy Ghoſt*. The ſetling of this principle, and the faſtning of Chriſtians, or as it were nailing them unto the Scriptures. The words of the holy Prophets and Apoſtles, is the ſcope at which the Apoſtle collimes in this Epiſtle, as himſelf declares, Chap. 3. ver. 1, 2. and 17. And that it might appear to them how neceſſary and ſeaſonable it was to ſtir them up to adhere to the ſure Word of God, and the true and genuine ſenſe thereof, he foretells the coming in of falſe teachers and ſcoffers; *falſe teachers* that would overthrow the *truth of doctrine*, which is according to godlineſs, by bringing in damnable hereſies, even denying the Lord that bought them, chap. 2. v. 1. *Scoffers* that would undermine and elude the *truth of Gods promiſes*. There ſhall come in the laſt daies ſcoffers, walking after their own luſts, and ſaying, where is the promiſe of his coming, *Chap.* 3. *ver.* 3, 4. and becauſe the Scriptures themſelves were not likely to eſcape the *c* rack, the Apoſtle gives a double character of ſuch as would crooken it, or make it look *d* aſquint, and they are the *unlearned* and *unſtable*, and ſo concludes with caution to all Chriſtians, that they ſhould beware, leſt they being carried away together by the ſeducement of wicked men, or (τῶν ἀθέσμων) lawleſs Libertines of opinion and practiſe, fall from their own ſtedfaſtneſs, *chap.* 3. *ver.* 16, 17.

b ἐπίλυσις is the unfolding or clearing of things dark and doubtful, Mar. 4. 34. ἐπέλυε πάντα Acts 19 39. ἐπιλυθήσεται,

c στρεβλοῦται ἀικίζεται βασανίζεται. Heſych.

d στρεβλὸν γὰρ τὸ στραβὸν λέγομεν, Syſbur.

In this Chapter the Apoſtle foretells the coming of falſe Teachers into the Goſpel Churches, and deſcribes their doctrines, their deſtruction, their manners.

The doctrines which they teach are damnable hereſies, they deny the Lord that bought them.

Their deſtruction is exemplified and parallel'd in three terrible examples, the caſting down of the *Angels that fell*, the deſtruction of the *old world*, the overthrow of *Sodom* and *Gomorrha*. It may make the ears of all Hereſie-Maſters and their

their followers to tingle, when they hear that the three great and famous Monuments of Gods ſore wrath executed by his own immediate hand are brought in as examples of his vengeance againſt that wickedneſs, which above all other, pretends exemption and liberty from the ſtroke of men.

Their manners (in the deſcription of which the greateſt part of this Chapter is taken up) are drawn out in ſo foul colours, that every man may make the obſervation, That *monſtrous doctrines* are accompanied with *monſtrous luſts*.

In this verſe you have the *ſeeds-men*, and they are falſe teachers; the *ſeed* they ſow, namely, damnable hereſies. The *crop* they ſhall reap, and that is ſwift deſtruction.

In the firſt part, which ſhews us the ſeeds-men, there are two points to be taken up.

1. *That there ſhall be falſe teachers in the Goſpel Churches, as there were falſe Prophets in the Church of old.*

2. *That theſe falſe teachers are they that bring in damnable hereſies.*

There ſhall be falſe teachers ἐν ὑμῖν amongſt you, in the Churches of the Goſpel, as there were falſe Prophets ἐν τῷ λαῷ among the people of God of old. It's ſeldome ſeen that falſe Prophets, or falſe Teachers, will own their own name: Go from one to one and ask, are you a falſe teacher? and there will not be found any; the confident falſe Prophet puts it upon the true Prophet, that he is the falſe. *Which way went* the Spirit of the Lord from me to ſpeak to thee? 1 *Kings* 22. 24. which is the falſe Prophet we ſhall ſee anon; in the mean time thus far we are agreed, that there were ſuch then, and that there ſhall be ſuch amongſt Chriſtians under the Goſpel, though they that are guilty are wiſer than to make ſuch a deſcription of a falſe teacher, or of hereſie, which may hit themſelves; but rather will uſe their ſleight to turn the Scripture, as one doth a right hand glove to fit the other hand. *Doct.* 1.

Falſe Prophets and falſe Teachers are parallel'd, both in their *being* in the Church, and in their *character* or deſcription.

1. In

1. In their Being in the Church, for

1. As God then sent Prophets to teach his people, *Jer.* 7. 25. *Since the day that your Fathers came forth out of the land of Ægypt unto this day, I have sent you all my servants the Prophets*, and there were then false Prophets *also*, saith my Text. So *God hath set in his Church* under the Gospel *Teachers*, 1 *Cor.* 12. 28. and there shall be *also* false Teachers; then they wore a rough garment to deceive, and now they come in sheeps cloathing. The Apostle in this Text determines not the false Prophets then to a particular place or time, but saith they were among the people; nor doth he determine false Teachers now to any one place or time, but speaks indefinitely; they shall be amongst you. There is no age of the Church free of them; only the last dayes are most likely to have most of these dregs; and whereas its said of all true Prophets, that they were *sent*, and of Pastors and Teachers, that God hath set them in, and Christ hath given them to his Church; there is no more said of these in the Text than ἐγένοντο, ἔσονται, *They were*, and *they shall be*: they may easily find a Propheſie for their being in the Church, but will hardly find a Scripture-warrant or calling.

[1] Zech. 13. 4. Matth. 7. 15.

2. As the Church of old, notwithstanding those living Oracles of truth, the holy men of God, who spake as they were moved by the Holy Ghost, and the lively Oracles of holy Scripture committed to it, had false Prophets also, who spake their own dreams: so the Gospel Churches, even in the Apostles times, 1 *John* 4. 1. and notwithstanding the fulness and perspicuity of Evangelical doctrine given by inspiration of God, shall have false Teachers in them; who shall come up in *Samuels* Mantle, and putting the Scriptures to the rack, shall ἐκβιάζεσθαι πολλὰ πρὸς ἀλληγορίαν (as one saith of *Philo*) force things into allegories and conceited extractions, and make them like *Anaxagoras* his παντοφυΐαι, drawing every thing out of any thing. For *an heretical wit is a strange Chymist.* The truth is, the Resisters of the truth, and the seducers in the Old Testament, are but acted over again in the Gospel Churches. Here also are the resistings of *Jannes* and *Jambres*, by men *of corrupt minds, reprobate concerning*

turning the faith, 2 *Tim.* 3. 8. Here are the contradictions of *Core*, *Jude verſe* 11. Here is the doctrine of *Balaam*, *Rev.* 2. 14. and here are the falſe Teachers anſwering to the falſe Prophets, but yet it is argued by ſome, that the Analogy between the Old and New Teſtament, doth not hold in regard of the puniſhment of falſe Prophets and Blaſphemers, nor ought to be drawn into conſequence now. I would they would rather ſtudy to avoid the ſame ſins, then to evade the like puniſhments: for the greater liberty of Conſcience under the Goſpel, cannot extenuate the ſin of Blaſphemy, becauſe this liberty is accompanied with greater light.

2. In their Character or deſcription. The Greek, which hath great felicity of compoſition of words, calls him in one word a falſe Prophet, whom the Hebrew calls a Prophet, and leaves him by ſpurious characters or properties to be detected falſe or illegitimate.

A falſe Prophet, or a falſe Teacher, may be ſo denominated in a twofold reſpect.

1. As he teaches or vents lies and falſhood, which is the moſt uſual and common acceptation of the word. *Jer.* 14. 14. *Eſay* 9. 15. *Ezek.* 13. 2. &c.

2. As he teaches without a Commiſſion or Calling.

1. In the firſt notion he is a falſe Prophet that teacheth lies, or delivers forth the *viſions* and deceit of his own heart, which he covers over with *Thus ſaith the Lord*, *Ezek.* 13. 6. *Jer.* 28. 2. and ſo Fathers his falſe dreams upon God, and his chiefeſt aim and care is not to ſtring the people, but to feed his deluded followers with pleaſing things, and rather to tickle than to prick them, ſaying to *Ahab*, *Go up and proſper*, 1 *King.* 22. 12. or *God hath broken the yoke of Babylon*, *Jer.* 28. 2. which was the advantage that *Ahabs* falſe Prophets had of *Micaiah*, and *Hananiah* had of *Jeremy*; and this obſervation the Scripture makes upon them, *Thy Prophets have not diſcovered thine iniquity, to turn away thy captivity*, *Lam.* 2. 14. and they think to cauſe my people to forget my name, *Jer.* 23. 27. Whence it is that they are applauded, and that all men ſpeak well of them, *Luke* 6. 26. They are wiſer then to mar their own markets by ſharp reproofs, as a Cut-purſe is afraid to touch the quick with his knife, leſt he looſe his prey.

The

a מורי שקרי *Druſ. præt. in 2 Pet. 2.1.*

The character of falſe Teachers is anſwerable, they are(*a*) *lying maſters*, ſpeaking perverſe things, to draw Diſciples after them, *Acts* 20. 30. and ſpeaking lyes in hypocriſie, which they palliate over with *It is written*, or the name of the ſpirit, and are therefore called *ſpirits of errour*, 1 *Tim.* 4. 1. as we are forbidden to *believe every ſpirit*, 1 *John* 4. 1. that is every doctrine, though pretended to be from the Spirit, for men are cunning to lay down their baſtards at an honeſt door, and to pin them upon the back of Scripture; being like to the falſe Prophets in this miſ-fathering of their doctrines, as alſo in that other thing, which is the baiting of their hooks with ſweet and pleaſant baits, δελεάζειν, they allure, as with a bait, through *the luſts of the fleſh and wantonneſs*, 2 *Pet.* 2. 18. and they promiſe liberty, *ver.* 19. which are taking things, that it is no wonder there are many that follow their pernicious wayes, *ver.* 2.

Jer. 14. 14. Ezek. 13. 6.

2. In the ſecond notion, he is a falſe Prophet who runs indeed, but is not ſent; I have not ſent theſe Prophets, *yet they ran*, *Ier.* 23. 22. They can ſay, *I have dreamed*, *I have dreamed*, *ver.* 25. but they have no miſſion, and ſuch a one is to be counted a falſe Prophet. b *Sive vera prædicet ſive falſa*, whether he preach true or falſe: The character of a falſe Teacher is anſwerable hereunto, he is one that is αὐτοκλητος, ſelf-called, or fills his own hand; ſo that the queſtion is not what he teaches, but by what warrant, as *Cyprian* ſaid once to one that was inquiſitive what doctrine *Novatian* did teach, We need not (ſaith he) be careful or curious to know *quid ille doceat cum foris doceat*; the like may juſtly be ſaid of falſe Teachers. Its no asking what they teach, ſince they have no calling to teach: There are found in the New Teſtament (I had almoſt ſaid in *England*) *falſe Chriſts*, *falſe Apoſtles*, *falſe Prophets*, *falſe Teachers*; all theſe ranks are counterfeited, as he is called a falſe Chriſt, a falſe Apoſtle, who pretends to be Chriſt, or an Apoſtle, and is not; ſo is he a falſe Teacher, who pretends to be a Teacher, and is not ſent. Nor is it any wonder, that when once men do begin to look for a new Chriſt, or new Apoſtles, or new Prophets, they ſhould in the next place fall to making of them, that ſo their

b *Molin Vates, cap.* 4.

Cyprian in Epiſtola ad Antonianum.

ψευδόχριστοι ψευδοπροφήται ψευδάποστολοι, ψευδοδιδάσκαλοι.

their ſeeking may not ſeem fruſtrate: But becauſe ſome are of opinion that preaching of the Word is not ſo much an act of office as of gifts, and that gifts and talents do carry with them Letters Patents of Commiſſion to trade with them, I muſt crave leave to beſtow a few words upon it, becauſe it hath been generally received in the Church, that both matter and form, Miſſion and Viſion, gifts and calling, muſt concur to the conſtitution of him who exerciſes a publike Miniſtry: For even our Lord Jeſus Chriſt, in whom all fulneſs dwells, glorified not himſelf tobe made an High-Prieſt, but was called of *God, as was* Aaron, *Heb.*5.4,5. and the rule is there given, that no man takes τὴν τιμὴν an honour or office to himſelf, whatſoever be his parts or abilities; and the Apoſtle ſaith not how ſhould they κηρύττειν, *publickly preach* the Word without gifts and abilities, but except they be ſent, *Rom.*10:15. It muſt not be denied, that every member in the body hath ἰδίαν πρᾶξιν his proper office, *Rom.* 12. 4, 5. whereby it may contribute to the good and edification of the whole. The Word of God that dwells in any, ought to diffuſe it ſelf for the benefit of others, in their Families, Relations, and Converſations. The talent which God hath given to every one is to be put forth to uſe; the *Samaritan* woman may call out her Neighbours to Chriſt, and the ſhepherds may ſpread abroad what they have heard of him, though they be but ſhepherds, and neither Prieſts nor Levites, but every ſtar in his own orb or ſphere, (a) *diverſa eſt ratio membri & inſtrumenti publici*, there is a difference between a private member of the Church, and a publick inſtrument. For all the Free-men of this City or Corporation are not Aldermen; and the edification of the body by Miniſtry, and by membership, are plainly diſtinguiſht, *Eph.*4.v r.11. and 16. If every *Phaeton* that thinks himſelf able may drive the Chariot of the Sun, no wonder if the world be ſet on fire; I ſhould not doubt to ſay, that as in ſome caſes, *omnes homo miles*, againſt a ſuddain aſſaulter or invader, every man is a ſouldier; ſo as the caſe may be, *omnis Chriſtianus Evangeliſta*, every Chriſtian is an Evangeliſt, as *Edeſius* and *Frumentius* publiſht the Goſpel to the *Indies*, and the woman to the *Iberians*, as the

(a) *Bellarm. de eccleſia militante.*

Socrates lib. 1. chap. 15, 16. *Theodor.* lib. 1. chap. 23.

Ecclesiastical story reporteth, ; and it is said *Acts* 8. 4. those that were dispersed by the persecution against the Church at *Jerusalem*, went every where preaching the word, they disseminated the knowledge of Christ, to the ignorant *Jews* and *Hellenists*, *Acts* 11. 20. the circumstance defends the action, if it could be proved that these dispersed Christians were private men, and that they preacht the word in *Jerusalem*, which was a constituted Church, before they were scattered thence, it would be something to the purpose. The Noble *Mornay* puts another case, that if the Centinels be in a dead sleep, any common souldier or man, may give the alarum to the City, as when the dogs do not bark, the geese do save the *capitol*, and yet it remains good, that there is an office in the hands, whereof Christ hath lodged the Stewardship of the mysteries of God, the Word and Sacraments, for Teaching and Baptizing are both put into the same hand: It is not a mans able parts which make him the Steward of any of your houses, but your committing the keys into his hand; nor abilities, but Commission, which makes an Ambassador: What if a *Gibeonite*, or any other man was able, and had the skill to dress a Sacrifice, and perform all the outward work thereabout, as well as any Priest, must he therefore take upon him to usurp the Priests office? I think none will say it, *No constituted Church, either under the Law or Gospel, can be denied to have had Officers appointed for the work of the Ministry, and dispensation of the holy things of God.* As concerning the Church under the Law, who can doubt of it? and for the Churches under the Gospel, that they should be constituted and founded by Christ and the Apostles, who were *sent*, (for its said, *John* 20. 21.) *As my Father hath sent me, so send I you*; and then that all *sending* should determine and cease, as if Christ had given Apostles, Prophets, Evangelists, but no Pastors and Teachers, can enter into no mans head, till sense and reason be first gone out of it; what else should be the meaning of those words, *a Elders, Rulers, Bishops, Pastors, Governours*, which are contradistinguisht to the Community of the Church. As the Elders and Whole Church, *Acts* 15, Rulers and Saints, *Heb.* 13. *ver.* 24 Angels

Mornay *du plessis of the Church*, ch. 11.

a πρεσβύτεροι, ἐπίσκοποι ποιμένες ἡγούμενοι.

Angels and Churches, *Rev.* 1.20. and the one ſort are ſaid to rule and govern, the other enjoyned to ſubmit and obey them, *Heb.*13.17. for ſo doubtleſs Chriſt hath formed this houſe of his, as other houſes are; this City as other Cities, this Body, or Commonwealth, as other Societies; that is, to conſiſt of ſuch as govern, and ſuch as are governed, for otherwiſe it would be more like a Cyclops den, then an ordered family. If any ſhall ſay that προεστὼς and ἡγούμενος do ſignifie nothing but one that carries the lanthorn of doctrine, or goes before others by good example; let him ſay alſo, that a Maſter, or a Father of a Family, doth προεστῆναι τῷ ἰδίῳ ὄικῳ, 1 *Tim.*3.4,5. *give but a good example* to his houſe, as a very ſervant may do, or that *Joſeph* was ſet ἡγούμενον ἐπ' Αἰγύπτου, *Acts* 7. 10. a good example to *Egypt*, and no more, the word κηρύσσειν, to preach, is in the New Teſtament moſt uſually, and for the moſt part, appropriated to preaching by office and authority; and when the Apoſtle ſaith, 1 *Tim.* 2. 12. I permit not a woman to teach, οὐδὲ αὐθεντεῖν nor to exerciſe authority (as the word ſignifies) it is plainly ſignified, that to teach in the Church is an act of authority; thoſe then to whom the Apoſtle commended the over-ſight of the Church at his farewell, *Acts* 20.28. to whom *Peter* wrote, and charged them with the Flock, 1 *Pet.* 5. 1. whom the golden Candleſticks had for their Angels, and upon whom that comfortable promiſe is entail'd, *I will be with you alwayes unto the end of the world*, *Mat.* 28. 20. are men in office, not indeed called unto Lordſhip and Dominion, but to a Miniſtry and Stewardſhip, which is to be regulated by that moſt excellent rule, and to that only end, *for your edification, and not for your deſtruction*, 2 *Cor.*10.8.

Docere eſt actus poteſtatis. Calvin *in locum.*

But this office is undermined and pulled down by piecemeal, ſtone by ſtone, as if a man ſhould ſay this ſtone is not eſſential to the houſe, nor this nor that, and ſo pull all down at laſt. This is a ſtratagem of the *Socinian* art; It is ſaid that impoſition of hands in Ordination is but a ceremony, or formality, and in it ſelf a cypher, and being ſo, why may it not be laid aſide as well as that ceremony of laying the Bible on the head, which is ſpoken of in the *a* Councel of *Carthage?*

a Concil. Carthagin 4. *c.*2.

thage? concerning impoſition of hands in the general, this I ſay, that it is not a thing to be ſlighted as an outward rite, incongruous to the ſpiritualneſs of the Goſpel, for its one of thoſe which the Apoſtle calls the doctrine of the beginning of Chriſt, and the foundation, *Heb.*6. 1,2. and for the particular place it hath in ordination, let it firſt be ſetled and agreed, that the Miniſtry being an office or calling, hath ſome way of entrance into it appointed by him that hath appointed the office, and that there is a ſeparation of men thereunto, or manner of their conſtitution and ordination, that is, a poteſtative miſſion, as ſome expreſs it; and then the *modus* is to be enquired into, as touching which it is argued, that Ordination by impoſition of hands, as contradiſtinguiſht from the election of the people, is not eſſential to the manner of entrance. *Eſſential* is a great word. Baptiſme and the Lords Supper are not eſſential to the being of a Chriſtian, or to ſalvation, ſo as the privation of them ſhould damn the ſoul, and yet are of excellent uſe and clear inſtitution. It may ſuffice, that there is ſo much in the Word for Ordination, as that the way of the Word, in that caſe, is neither to be laid aſide nor receded from, nor maimed. The Engine planted for battery and overthrow of Ordination, is the election of the people, that is the *id ipſum*, wherein the ſeparation of a man to the Miniſtry doth conſiſt; and yet we read of a ſeparation unto God for the work of the Miniſtry, by faſting, prayer, and impoſition of hands, without any election of people, *Act.* 13.1,2. I am of *b Spalato* his mind, that this was not a ſeparation to an office which *Paul* and *Barnabas* before had not, but that it was a ſeparation unto God (ἀφορίσατε μοι) for the work of the Miniſtry, is clear enough; and what was that work, but the preaching of the Word, and the ordaining of Elders, *Act.* 14.23,24,25,26. If any man can ſhew throughout the New-Teſtament that any did impoſe hands for ſeparation of men to the office or work of the Miniſtry, but only ſuch as were in office themſelves, *Apoſtles, Evangeliſts, Elderſhip*, and theſe *Teachers* and *Prophets* at *Antioch*; or that the election of the people is the *id ipſum* of ſeparation, let it be done, or let us have leſs dictating, and leſs begging; for by

b *Lib. de rep. eccl.*2 *c.*2. *par.* 12.

by the way let me tell you, we live in the beggerlieſt age that ever was, I mean for *begging of the queſtion.*

And if the meer election of the people be ſufficient, what need was there that the Apoſtle ſhould leave *Titus* in *Crete*; for this cauſe, that he might ordain Elders in every City, *Tit.* 1.5. For if it be ſaid that ἵνα καταστήσῃς, that thou mighteſt ordaine, be no more then that thou mighteſt look on while the people did it; then why may not *Pharaoh* (of whom it is ſaid κατέστησε, he conſtituted *Joſeph* Governour over *Ægypt*) be ſaid to look on only, while the people did it: and what need was there that *Paul* and *Barnabas* ſhould be ſeparated, and ſent forth to ordain Elders in every Church, *Act.* 14 23. If the Churches election had been the *id ipſum* of ordination; and why are the characters and qualifications of Elders and Biſhops given and deſcribed to *Timothy* and *Titus*, 1 *Tim.* 3. *Tit.* 1. Not ſo much to the people, by which they ſhould proceed in their elections, as to them who were appointed to ordain them, that they might not lay on hands ſuddenly, 1 *Tim.* 5.22. In which place laying on of hands (as סמכת ידים with the Hebrews) is put for ordination, and ſo is not election by the people any where found to be. As for caſes and inſtances of a people caſt up in ſome remote Iſland, or the like, may not they chuſe a Miniſter, and he perform the office without Ordination? ſuch caſes may be formed to overthrow any common rule or law of Miniſtery or Magiſtracy either. Its ſaid that an *a* exception ſtrengthens a rule, and overthrows it not, for then there could be no rule of any thing, becauſe every rule hath ſome exception; ſet the *Heteroclites* by themſelves, and let the rule ſtand. If *David* eat the Shew-bread, or the Levites perform that office which belongs to the Prieſts, 2 *Chron.* 29.34. with *Levit.* 1.6. in caſe of neceſſity; there is no more can be ſaid, but *neceſſitas quod cogit, defendit*, that which neceſſity commands, it defends.

a Exceptio firmat regulam in non excepta.

That the Holy Ghoſt was given by the impoſition of the Apoſtles hands (I ſay the Apoſtles) *Act.* 8.18. is true; but no argument againſt laying on of hands by the Eldership in ordination, for there were divers reaſons and occaſions of laying

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ing on of hands besides in Ordination; *and other hands* were laid on in Ordination, than could give the Holy Ghost. The Levites had imposition of hands (*a*) *tanquam in sacrificium*, *Numb.*8.10,11. as upon a sacrifice) dedicating them to God and his service: and so in the New Testament, it was used for separation of men to the work or office of the Ministery; but there is no miracle wrought, nor is the Holy Ghost given, nor any inward grace. The word χάρις *grace*, seems somewhere to be put for *office*, as *Rom.*1.5. *b Grace and Apostleship*, that is, the grace of Apostleship; and in this sense (as *Beza* saith) if that χάρισμα or grace be taken, 1 *Tim.*4.14. then may it be said to be given with imposition of the hands of the Presbytery. As for election by the people, which is by some cryed up as the *all in all* in this point, though I have nothing to say against the lawfulness of it, where its duly conditioned: yet if any shall plead the necessity of it as essential to the calling of a Minister, I should not stick to say, *that there is clearer evidence in Scripture for Ordination of Ministers by imposition of hands, then for election by the people.* That word χειροτονήσαντες, *Acts* 14.23. out of which it is expiscate, after a man hath made the best of it, will leave him to beg the question, for there appears in it no act of the Church at all, but whatsoever it signifies, it refers wholly to *Paul* and *Barnabas*, who did χειροτονεῖν αὐτοῖς, ordain Elders for the Disciples; and therefore without endangering not only the sense, but the grammar of the Scripture, can no more refer to the people, then *c* he that affirms that he may, can prove *Luke* to be an Apostle (as he stiles him.) I deny not that *Cheirotonia*, in the *d* original and first rise of the word, signifies, a giving vote, or suffrage, by stretching forth the hand, or an election manifested by that sign, but the *use* of words, not the *Etymology* must rule their interpretation; and it is past all question, that the Greek Heathen Authors do use this word χειροτονεῖν *generally*, to *e* constitute, appoint, ordain, as is observed by *Hesychius*, as they do also *f* ψηφίζεσθαι, to reckon, or give sentence, though there be no use of *counters* or *little stones*: and κληροῦσθαι to be chosen to a place, or to obtain a possession, though

a Fagius *in Chald. paraph. in locum.*

b See Rom. 1.5 & 15.15,16. Gal. 2.9. *Grotius, Beza, Dien.* ἢ γὰρ διὰ δυοῖν.

c *Diatrib. p.6. & page 30.*

d πάλαι ἡ ψῆφος χειροτονία ὠνόμασο. *Zonar. in Can.1.*

e χειροτονεῖν καθίσαι ψηφίζειν. *Hesych.*

f So also in Scripture, Act.1.26

though there be no uſe of any *Lot* therein, accordingly to which a man may be ſaid, *pedibus ire in ſententiam*, though he have no feet to go upon: but becauſe we could not reſt in generals, let us examine what was the act of *Paul* and *Barnabas* in this place: for it is plain that they put forth ſome particular act, when its ſaid, *they ordained for them*, or unto them *Elders*, did they *ordain by impoſition of hands?* as the word χειροτονία ſignifies in the Greek Fathers and Councels, who may be thought to underſtand the language. It is not unlikely that thoſe very men that had been ſent forth upon this expedition by impoſition of hands, faſting and prayer, ſhould in the like manner ordain Elders, for ſo the very text in hand couples together, ordaining of Elders in every Church, and praying with faſtings; or did they *elect Elders for them?* as *h Grotius* ſeems to interpret it; but thoſe that contend for that ſenſe of the word, to ſignifie *election*, will not eaſily digeſt the *interpretation*; and the truth is, they that argue the peoples election of Miniſters, from the election of the ſeven, *Acts 6.* which the Apoſtles permitted to the people there, cannot eaſily grant that *Paul* and *Barnabas* did aſſume it to themſelves here, becauſe it gives away the queſtion; namely, election by the people: or did *Paul* and *Barnabas join with the Diſciples in election?* If it had been ſaid συγχειροτονήσαντες αὐτοῖς, it had been ſomething to the purpoſe; but it is not ſaid they *choſe with them*, but they *ordained for them Elders* in every Church: and for that which *Grotius* ſaith, *Credibile eſt, &c.* Its to be thought, that the conſent of the people went along alſo; the reaſon that he gives, namely becauſe in a leſſer matter their conſent was ſometime taken in, quite overthrows that which is contended for *ex vi verbi* out of the word χειροτονία, uſed in the text; and we know that where the Apoſtles, Elders, and Brethren concurred in an act they are all named, *Acts* 15. 23. which as here it is not ſaid, ſo it cannot hence be proved; or in the laſt place, if it be ſaid that the word tranſlated *ordain*, ſignifies *an ordination upon a previous or antecedent election of the people*, then its clear, that Election doth not thruſt out Ordination, nor the act of the people juſtle out the

Epheſ. 1. 11.

h Grotius *in locum.*

the act of *Paul* and *Barnabas*, and so that Engine works not by this Text, which is so much clearer for ordination than election; as the act of *Paul* and *Barnabas* is more expres's then that couchant act of the people, which is pretended to lie hid in the same word; which if it be taken in one simple sense, signifying either generally to constitute or ordain, and so relate to the act of *Paul* and *Barnabas*, without thrusting into the notion of the word, either imposition of hands (which may be made good elsewhere in Scripture, to have been used in ordination, or election by the people, which cannot be made good elsewhere) *or signifying* election by suffrage; and so relate both to *Paul* and *Barnabas*, and the people, as if they all concurr'd in election or vote, and that was all they did: both these significations the word will bear, though not the Text; but if it carry Twins in the belly of it, and import two divers acts different in kind, and so relate to some act of *Paul* and *Barnabas*, differing from the act or suffrage of the people, then must that signification be proved by good examples, lest it be found never to have been so used before *Luke* used it so. But I hold my hand from further prosecution of this Scripture, and offer to you one observation more, tending to clear the point in hand; and that is out of *Acts 6.* where it is clear, that there was an election of the *seven*; and as clear, that the constitution or ordination of them, was reserved unto the Apostles, *verse 6. Look ye out seven men whom we may appoint*, or constitute *over this business*; the people elected, the Apostles ordained, *verse 3.* and 5. But the election is not called the constitution or ordination, for that the Apostles are said to do; and how did they do it? *verse 6.* when they had prayed *they laid their hands on them*: ordination by imposition of hands was the constitutive act. The peoples ἔστησαν *ver. 6.* and the Apostle καταστήσωμεν *ver. 3.* are not all one; that poor Criticisme would never have been born, if the *f* author of it had but set the words together, ἔστησαν ἐνώπιον τῶν ἀποστόλων, the people *set*, or presented the elected before the Apostles, they did not ordain them before the Apostles, but presented them to be constituted and ordained by them *over that busi-*

f Diatrib. p. 10.

ness

ſineſs unto which they were choſen, *verſe* 3. There is not a more uſual word in the *a Greek Tongue*, to ſignifie the making of a Governour, or ſetling one into an office or præfecture then this word καθίσαι, which is alſo uſed for the conſtitution of Elders and Church Officers in the New Teſtament, which we call *Ordination*.

a *Ariſt politic. paſſim.* Acts 7. 10.27.35. Mat. 24.47.& 25.41 Luk.12.14. Act.6.3.Tit.1.5

If you pleaſe to conſult the practiſe of Antiquity, in the point of Election of Biſhops, *ab ordine & plebe* (as they uſe to ſay) by the Church Officers and Community; you ſhall find 1. That Election was never ſet ſo high, as to give check to Ordination, nor accounted that wherein the Miſſion or ſending did conſiſt: but as a preparative to Ordination, by way of good teſtimony of the perſon to be ordained. 2. When you have ſearcht all Records, (as *b* they are laid together by a very learned hand) the reſult and ſum will be this, that *Election* had the force only of a nomination, preſentation, poſtulation, or conſent; ſo as a Miniſter could not be obtruded *invitâ eccleſiæ* upon a Church whether it would or no, if they were able to put in a juſt exception againſt him; for which end the perſon to be ordained, was firſt to be proclaimed, or (as I may ſay) *asked in the c Church*; for the very reaſon of *Cyprians d* ſpeech, that the people principally have power to *chuſe the worthy*, or *refuſe the unworthy*, is rendred in the ſame Epiſtle, that they do fully know the *life and converſation* of every man; and therefore it is *e* injudiciouſly ſpoken, that *Ordination* neceſſarily follows Election: for an irrational or meer arbitrary diſſent, when no juſt exception could be put in bar againſt a man, could no more hinder a mans Ordination, then ſuch a peeviſhneſs now a-days, can hinder the marriage of one whoſe name is publiſht in the Congregation. *Ab ordinatoribus plebs docenda non ſequenda*, ſaith *Cæleſtinus*.

b *Spalato de rep. eccle. lib. 3. cap. 3.*

c ὀχλικὸν τὸ μὲν ἐπιτυγχάνειν ἐπιτιμᾶσθαι. *Concil. Chalced. Can. 6.*

d *Cyprian Ep. 68 Edit. Pam.*

e *Diatrib. cap. 11*

a *Ariſt politic.* uſually with the prepoſition ἐπὶ, ſignifying the place, or the ſubject matter of their office and government

The cloſe of this point might well have been an Apology for ſpeaking ſo much of it in this place, had not the Text led me to ſay ſomething, and the neceſſity of the times, together with the preſent occaſion conſtrained me to this prolixity. For the office of the Miniſtery, and the power thereun-

to belonging, are very much undervalued, and laid very low by many; who differing among themselves in principles, do as in a common interest, joyn together to cry down and degrade them, in order to a *two-fold liberty*: The one is the *liberty of prophesying* or preaching, as any man is able to set up the trade; in opposition to which, they conceive the Ministers do stand for their own livings and power sake. The other is the *liberty of their lusts*, and ways of looseness; and these are such upon whom the fear of the Ministry is fallen, whose spirit cannot bear too free reproof, nor their courses a too close observation. And hence it is, that some of them having learning, do set their wits on work to rout this office and the power thereof, by basling the evidences of the Word, and endeavouring to dispute the Scripture out of doors, which though God hath not pleased to deliver *Systematically*, in a way of absolute precept or demonstrative clearness in every particular, yet ought to be regarded in the hints and consequences, and implications, which afford foot-hold to a good conscience, and not to be out-wrangled for our ends and lusts sake, as being the beck of that great God who is able to becken us all into nothing; others that calculate by the *Ephemerides* of policy, do discover or imagine future inconveniences which may arise from the indiscretion, passion, weakness of the Ministers, and if they will but go on to play that Cannon a little further, they shall find it will batter and overthrow all Magistracy, or any Government that is managed by men, others, whose tongues are sharper then their arguments, fall foul upon the Ministry, and poure treble contempt upon it, in lieu of double honour: Never was Ministry more blessed and witnessed unto from heaven, by the success and fruitfulness of it, in bringing in and bringing up a people unto God (though some of their chickens are caught and carried away by Kites, or have forsaken them, as Ducks forsake the Hen that hatched them) never more contemned. That which the *f Donat.* objected sometime to *Austin*, is now rife again; *tu quis est? Filius es Cecilian, an non?* Who ordained you? you are the brat of *Cecilian*, are

f Coll. Carthag. 3

you

you not? (whom they pretended to be a *Traditor*, or to have given up the holy Scripture to the fire) ſo they ſay to the Miniſters, whoſe ſons are you? Is not your pedigree, by lineal deſcent, from *Antichriſt?* Is not he the top of your kin? He that hath but half an eye may ſee the reaſon why the Wolves would have the Sheep to quit their dogs. The Miniſtry, if encouraged and ſupported to do their duty, will be (next under the Parliament, who, we hope, will do theirs) the greateſt bulwark or bank againſt the inundation of errour, hereſie, and blaſphemy, whoſe encreaſe is the occaſion of this humiliation; It is the lot of the Miniſters of the Reformed Churches, to be grownd between two Mill-ſtones; in the firſt Reformation, the Popiſh Champions fell pell-mell upon the calling of the *a* Miniſters of the Reformed Churches, pretending it to be null, *ac proinde nulla eccleſia*, and conſequently (ſaith *b Gregory de Valentia*) (the Churches no Churches,) becauſe they were *not ordained by Biſhops*. The ſame concluſion is now undertaken; *That the preſent Miniſters in this Church are not lawful Miniſters*, upon a *medium* quite contrary; that is, becauſe *they were ordained by Biſhops*: Nor are thoſe who are ordained by *Preſbyters*, in much better account with the Objectors, for they are in the ſame line of pedigree, being but once more removed from the ſtock, Great-grand-children to the Pope. The cavils of the Papiſts have been long ago laid to ſleep by the anſwers of *c* learned men, who have diſtinguiſht between the corruptions in the perſons ordaining, or in the *fieri* of Ordination, and the ſubſtance and validity of Ordination *in facto eſſe*, and the very ſame anſwers which were made for the firſt Reformers and the Miniſters ordained by them, are of as full force for the Miniſters now in being with us, and the Miniſters ordained by them; nor can our Miniſtery fall by this argument now uſed againſt us, without the fall of all Miniſtery in the Churches of Chriſt in all times and places where Biſhops had a hand in Ordination; and if the Scripture doe ſettle the power of ordination in a *Preſbytery*, or in the Elders of the Church, it can never be made good that

a *Non miſſi non vocati non conſecrati. Briſſow motiu.*

b *Non ab Epiſcopis ordinati ac proinde nulla Eccleſia.* Greg. *de Valentia.* Tom. 4. diſput. 9. queſt. 3. punct 2. in fine.

c *Mornay* of the Church, cha. 11 *Sodeel da legitim. vocat. Miniſter. reform. eccle. Maſon de Miniſt. Anglicans.*

a *Bishops* hand (who is also a *Presbyter*) being joyned with others, can annull the Ordination; as neither is Baptisme a nullity, because administred by a Bishop, and haply with some corrupt ceremony used in the administration thereof.

I proceed to the second point, which I will touch but briefly, and reserve the use of both, and of that which follows, until the close of all.

Doct. 2. Tertull. *de præscript.*

These false Teachers are they that bring in damnable heresies, *Stuprant veritatem adulterio hæretico.* They defloure the truth by hetetical adultery; not only those that teach without *Commission*, but such as have a calling to teach, do by doctrines of errour bring in damnable heresies, as it is said *Acts* 20. 30. *Also of your own selves, shall men arise, speaking perverse things, to draw Disciples after them.* They called *Paul* (because he was a zealous Teacher of the Gospel) *a ring-leader of the sect of the Nazarens*, *Acts* 24. 5. πρωτοστάτης signifies one that is the first man of the rank, it is a *military* word, and I wish that our *military* men had not transfused errour into the several parts of our body. If it be said that many of those who are charged with teaching of errours or heresie, are holy men, I answer, that a holy man cannot easily be a Heretick, nor are all the errours of holy men to be called heresie, though they may be Hay and Stubble upon the Foundation: But it hath been observed of old, that some *hæresiarchs*, or heads of heresie, have been well reputed for strictness and unblameableness of life. We learn out of *Austin*, that *a Pelagius* had a very good testimony, and Scripture tells us, they come *in sheeps cloathing*, and speak lies in hypocrisie: Lies would not take, if they were not commended by the holiness of the person, and guilded over as a rotten Nutmeg with gold. There is a μετασχηματισμὸς, or *transformation* of *Satan* into an Angel of *light*; of *false* Apostles, into the Apostles of *Christ*; of Satans *Ministers* into the Ministers of *righteousness*, 2 *Cor.* 11. 13, 14, 15. and therefore we must not measure or judge of *b* Faith by the person, but of the person by the Faith. Truth may

a *Pelagii nomen non sine laude aliqua pauci qui a tuta ejus a multis prædicabatur.* Retract. lib. 2. cap. 33.

b *Ex personis fidem? an ex fide personas?* Tertull. *de præscrip.*

may be as a Jewel in a dunghill, and errour carried (as *Hanniball* carried his poyſon) in a gold-ring; that horſe of ſuperſtition and idolatry, upon the back of which the Devil hath in former times made war againſt the Church, is ſlain under him, and now he is mounted upon a freſh horſe of another colour, called, *Liberty of Opinion*, falſly called *Liberty of Conſcience*; *Let's not be ignorant of his devices.*

I paſs on to the ſecond part of the text: *The ſeed which theſe falſe teachers do ſow*, and the text ſaith, *They ſhall privily bring in damnable hereſies, even denying the Lord that bought them*; in which words we take up theſe three things.

1. That hereſies are damnable.

2. That damnable hereſies are brought in privily.

3. That thoſe which bring them in, do even deny the Lord that bought them.

I ſhall firſt open theſe in few words, and then come to the inveſtigation or ſearching out what hereſie is, which is here by the Apoſtle called damnable.

1. Firſt you ſee that hereſies are ſaid to be damnable, or deſtructive. *Hereſies of deſtruction*, as its ſaid, *Pſa.* 5 6. אִישׁ דָּמִים a man of bloods, that is a bloody man: but why ſhould hereſies be emphatically called *hereſies of deſtruction?* for is not all ſin of damnable guilt? and is not death the wages of ſin, as ſin? Its true; and yet as *Judas* that was an Apoſtle, and an eminent Diſciple of Chriſt, and betrayed and ſold him for money, is called, *John* 17. 12. υἱὸς τῆς ἀπωλείας, the ſon of deſtruction; and as the Antichriſt is alſo called, 2 *Theſ.* 2. 3. the man of ſin, the ſon of deſtruction; becauſe under Chriſts name and colours he fights againſt him, and ſerves his own luſts upon the profeſſion of his name, and ſo ſhall fall under more eminent and remarkable deſtruction. So Hereticks, who profeſſing Chriſtianity, and the name of Chriſt, do deny him, or adulterate his truth for their own ends and luſts, ſhall come under more heavy and ſore damnation, which is aggravated by that expreſſion, *Swift deſtruction*, which ſhall fall upon their heads violently and unexpectedly: *For their judgement lingreth not, and their damnation*

ſlumbreth

ſlumbreth not, *verſe* 3. And that it may appear that God had an eye of wrath and vengeance upon this kind of men long ago, its ſaid by our Apoſtle here, *verſe* 3. their judgement *now of a long time* lingreth not; and by *Jude*, *verſe* 4. that *they were of old ordained to this condemnation* or judgement; which new and unuſual expreſſions, or aggravations of the deſtruction of this kind of men, do give ſufficient reaſon why *hereſies* are called *hereſies of deſtruction*: Whether the word *damnable* be *reſtrictive* to ſome hereſies; as implying, that there are ſome that are not damnable; or whether it be *deſcriptive*, as deſcribing what hereſies are *c* (*in ſuo genere*) in general, muſt be anſwered and reſolved by the definition or deſcription of hereſie, *what it is*; and if we either look at that deſcription of it, which is implied in this Text, to be *a denying of the Lord the Redeemer*, or which is given of it in any place, in the *Apoſtolical Epiſtles*, we ſhall find, that in the Scripture acceptation and deſcription of hereſie, all hereſie is damnable, not that every Heretick is certainly and peremptorily damned; for then I ſee no more reaſon for admoniſhing an heretick, then for praying for one that hath ſinned a ſin unto death; even *Judas* called the ſon of perdition, had he had (as ſome of the Ancients ſay) *Peters* repentance, might have found forgiveneſs as he did: But there is this mark ſet upon hereſie, that we may all hear and fear, and do no ſuch thing.

c Gerard. in locum.

2. Damnable hereſies are brought in privily, words of this decompoſition, as παρισάσουσι do ſignifie *inſinuation*; theſe tares are ſown while men ſleep, in a clancular or ſubtil way, whereof men are not aware, as its ſaid, *Gal.* 2. 4. False Brethren *d at unawares*, *privily* crept in; and *Jude* 4. *e* Certain men are *crept in privily*, meaning Hereſie-maſters, or falſe Teachers. *Hereſie* is modeſt at firſt, and inſinuates as the Serpent into *Eve*, by ſubtil fetches and *queries*; *yea*, *hath God ſaid*, *Gen.* 3. 1. or by ſweet promiſes and inducements, *Ye ſhall not ſurely die*, *ye ſhall be as Gods*, *your eyes ſhall be opened*, *verſe* 4, 5. So its ſaid, *verſe* 3. they ſhall make merchandize of you, πλαστοῖς λόγοις, with fine forms of ſpeech,

d παρείσακτοι ἄδελφοι παρεισῆλθον, *Gal.* 2. 4.

e παρεισέδυσαν, *Jude* 4.

ſpeech, words compoſed for the nonce. The Apoſtle obſerves that there is a ſubtilty, or as you might ſay, a myſtery in this Trade of corrupting mens minds from the ſimplicity that is in Chriſt, 2 *Cor.*11.2. *Eph.*4.14. And ſometimes they work by the Wife (as the Serpent did) to give her Husband the apple; they draw men as Juglers do a piece of money, with a fine inviſible hair, and never bring forth the *portenta* of their opinions, until their *figmenta* have made the way; they mix their droſs among good ſilver, and lap up errour in the pap of truth, that ſome parts of the Monſter may have their true ſhape.

3. Theſe that bring in theſe damnable hereſies, do even deny the Lord that bought them; and here I might take in hand two ſorts of opinions: The firſt is that of the *Socinians*, who deny that Chriſt by a proper ſatisfaction made to the Juſtice of God, did buy or purchaſe us. To theſe the finger of the Text ſeems directly to point, for they not only deny the Lord Chriſts Theanthropy, but his Redemption, by way of purchaſe. The other is that of *f* ſome that hence infer an Univerſal Redemption, becauſe that theſe that bring upon themſelves ſwift deſtruction, are ſaid to be *bought by Chriſt*: Of both which points I can ſay a little without ſpeaking much, and therefore ſhall hold me to my ſubject in hand: We may partly perceive by this expreſſion what damnable hereſies are; for its ſaid, that they who bring them in, do even deny the Lord that bought them: If they deny Chriſt the Soveraign Lord *g* (Δεσπότην) by everting his Perſon, or Natures. If they deny his Redemption, and ſo evert his Office (whether his Lordſhip or his Redemption be denied) the hereſie is damnable, and the word *denying* ſeems to me to imply, that the proper nature of hereſie is to be *h everſive* and overthrowing: It conſiſts not properly in additions to the word, ſaving ſo far as thoſe additions are overthrowing the pillars and foundations of truth, that is, Chriſt the Lord that bought us, or the like to it: for if hay and ſtubble be built on this foundation, 1 *Cor.*3.12. becauſe they do not overthrow it, or ſhake and ſhiver it, therefore though

f *Lutherani, &c.*

g See *Jude, v.*4.

h *Spalato, oſtenſio errorum Sua-reſii*, cap.1.

though they be errours, yet they are not hereſie. *Non omnis error eſt hæreſis* (ſaith *i Auſtin*) every errour is not hereſie; and therefore ſome diſtinguiſh of doctrines or errours thus: Some are *præter*, ſome are *circa*, ſome are *contra fundamentum*, that is (as *Auſtin* ſaith) ſome *touch not*, ſome *ſhake*, and ſome raze the foundation. The weight and valour of doctrine, muſt be reckoned by their proximity or neerneſs to the fundamentals; for it is in the *conſanguinity of doctrine* (as *Tertullian* calls it) as it is *in kindred*; the neerneſs of kindred is to be meaſured by neerneſs to the ſtock.

i *Ad quod vult Deum in præſat.* Auguſt.

Weems Treatiſe of the four degenerate ſons. page 180.

This denial of the Lord that bought them, may be either expreſly *conceptis verbis*, and ſo with a little more height of expreſſion, may amount to blaſphemy; but haply theſe in the Text, who uſed *compoſed words*, were not ſo blackmouth'd, or this denial may be *interpretative*, and by conſequence; and the conſequence is either from their doctrines, or a conſequence of fact alſo, from their courſe of converſation.

The conſequence from their doctrines (if it overthrow the Faith) muſt not be drawn out into a long chain, and far fetcht, leaſt by that means every errour be made hereſie; but the conſequence muſt be neer and cloſe, ſo that you may be able to ſay, this or that doctrine, or opinion, at the next remove, or at a very neer diſtance, denies the only Soveraign God, and our Lord Jeſus Chriſt, *Jude* 4. The battery may ſtrike off a tile, or make a hole in the wall, but except it be neer, will not overthrow the foundation; for as from every branch of a great tree, one may go or move to the root, yet the cutting off of any twig or branch, is not a cutting down or rooting up the tree; ſo though all branches of truth have continuity with the fundamentals or principles, yet the denial of every truth is not a razing or overthrow of them; I inſtance in the great principle, *Chriſt Jeſus is the Lord that hath bought us*; not becauſe there are not other, which being denied, Faith is overthrown, but becauſe it is the inſtance in my Text, and in *Jude* 4. and alſo becauſe

principles

principles lie ſo cloſe together, and are ſo concenterate, that an errour which routs one, routs another by immediate conſequence: I will give one inſtance or two; Suppoſe the Reſurrection future be denied, this overthrows the Faith, 2 *Tim.*2,18. and ſee how the conſequence immediately ſhatters all principles, 1 *Cor.*15.13. *If there be no Reſurrection of the dead, then is Chriſt not riſen, then is our preaching vain, then is faith vain, then believers are yet in their ſins, then the dead in Chriſt are periſht, verſe* 14,15,16,17,18. Or ſuppoſe the Law be brought into equipage with Chriſt for Juſtification; mark the conſequence: If ſo (ſaith the Apoſtle) then *Chriſt ſhall profit you nothing, Gal.*5.2. *Chriſt is become of none effect unto you, verſe* 4. *Ye are fallen from grace*, and I make no doubt to ſay, that thoſe of the *Galatians*, who for their carnal ends, *Chap.*6.12,13. did break the continuity and communion of the Church, by giving themſelves up to this opinion, were Hereticks, not while it was an opinion in debate or controverſie, but when it grew into a ripe impoſtume in ſuch as adhered to it: and do but obſerve in both the inſtances given, by how immediate conſequence the denial of the Reſurrection, or the contemperament of the Law with Chriſt, do overthrow the Fundamental of Fundamentals, *Chriſt Jeſus*, in reſpect of his Redemption or office.

For that which I call conſequence of fact, from the courſe or converſation of Hereticks, I obſerve, that both the Apoſtle in this Chapter, and *Jude* in his Epiſtle, who follows the ſame thred in his deſcription of them, do characterize them by the luſts and fleſhy courſes wherein they live. *Jude* ſpeaks of falſe teachers, as is evident by that he exhorts Chriſtians *to contend for the faith*: becauſe certain men were crept in privily, or unawares, *verſe* 3, 4. He exemplifies the deſtruction of theſe by the ſame examples of the *Angels that fell*, and of *Sodom* and *Gomorrha*: He draws out their picture in the like foul colours; and in the fourth verſe calls *them ungodly men, turning the grace of God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.*

And though luſts of the fleſh, as adultery, and the like, can-
a *Turrezonem ſumma de Eccl. lib.4. part.2. cap.1.* *Morton* in 1 Cor.11.18. not be called hereſie; *a* yet if a man profeſſing Chriſt ſhall chuſe ſuch an *opinion* or *doctrine*, as doth patronize and maintain thoſe luſts, and ſo walks in a courſe of ſin under the protection of ſuch an opinion or tener, as is contrary both to faith and holineſs, that comes up to the Scripture-deſcription of hereſie: for ſo theſe falſe teachers that bring in damnable hereſies, are ſaid *to allure through luſts of the fleſh, and much wantonneſs*, ver. 18. and to promiſe liberty; as likewiſe thoſe that are intangled in their *errour*, do *turn from* the holy Commandment, and turn to their former vomit and wallowing in the mire, *verſe* 20,21,22. and ſo the *ſhipwrack of faith*, and the putting away of *good conſcience*, 1 *Tim.*1.19. ſo both together; and therefore the *Nicolaitans*, whoſe doctrine was hateful to Chriſt, *Rev.* 2.15. and whoſe luſts and filthineſs maintained by their pernicious doctrine *b* were monſtrous, can be accounted no other then
b *Iren.* lib.1. cap.20. *Clem. Alex.* lib.7 *Strom.* damnable Hereticks (and we may judge the like of others of the ſame ſtamp) being the very perſons (as is *c* conceived by good Authors) whom both *Peter* and *Jude* deſcribe,
c *Epiphan.hæreſ.* 26. *Beza* in Revel. 2.15. as turning the grace of God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt, *Jude* 4.

So much for the opening of the three points, which you
Quiros in *Judam.* may, if you pleaſe, bind up together into one, *That falſe teachers ſhall privily bring in damnable hereſies, even denying the Lord that bought them.*

Now we come to ſearch out what Hereſie is.

The word *Hereſie* is of Greek original, and is often tran-
d *Juſtinian* in 2 Pet.2. ſlated *Sect*, not *a ſecando* from cutting, but *a ſectando* from following, as being a way which men chuſe to follow, as its ſaid, *The way* which they call hereſie, *Acts* 24. 14 *A way* of worſhip or doctrine, for ſo he ſaith, ſo do *I worſhip* the God of my Fathers, *believing*, *&c.* It appears to be an act of the will electively pitching upon ſuch a way; for the word
e *Martinius lexicon.* it ſelf ſignifies *Election*, coming not from *e αἱρεῖν*, to expunge, or lay waſt, (though that be proper enough) but from *αἱρέω*, to chuſe or adhere unto; and therefore the *Septuagint*,

ginț, *Levit.* 22.18. 21. tranſlate כרבה *free-will offering* by αἵρεσις, election or *free-willedneſs*. The Rabbins call an Heretick *f* מין which in *g* Scripture ſignifies a kind or *ſpecies*, and ſo they denote a man to be an Heretick, who leaving the common road, or way of faith and Doctrine, ſets up and follows a particular way of his own, שאין לו דת *h*, one that is ἄνομος, or ἄθεσμος, without Law, that will not be bound up by the rule, but runs out into his own way; and *i* ſome derive it from מאן, which is tranſlated ἀναίνεσθαι, *Nehem.* 9. 17. *Exod.* 22.16. ſignifying to *refuſe* or *deny*; as if you would ſay, a *Renegado*, or denier of the truth.

This word αἵρεσις, while it kept it ſelf among *Philoſophers*, *Phyſitians*, and other *Profeſſors of knowledge and learning* paſt for an *honeſt word*, but when it came into the Churches quarters, and was taken up by Chriſtians, it became branded, ſtigmatized, and odious. Its uſed about ſix times in the *k Acts of the Apoſtles*, and whether it may not in ſome of thoſe places at leaſt, be taken in good part, or indifferently, ſhall not be my diſpute at this time. But when you find it in the Epiſtles Apoſtolical, and in the Goſpel Churches, it hath not a jot of good ſavour in it, but carries a mark of iniquity and infamy upon it. In thoſe Epiſtles it is uſed about *l* four times expreſly; and becauſe I would not make a definition which you might ſay is mine own, and ſo ſlight it, I will lay before you the Scriptures that ſpeak of it, that you may in their light ſee what it is.

The firſt place is that 1 *Cor.* 11.18,19. *I hear that there be Schiſmes among you, and I partly believe it: For there muſt be alſo hereſies among you, that they which are approved, may be made manifeſt among you.*

The Greek Interpreters take *Schiſme* and *Hereſie* in this place, ſo both one in a manner, and underſtand not by the word *Hereſie*, any matter *m dogmatical*, or of doctrine: But others *n* argue from the word alſo, (There muſt alſo be hereſies) that they are diſtinct, and that though hereſie include ſchiſme, yet ſchiſme doth not include hereſie;

f *Druſius de* 3. *ſectis Judæ*, lib. 1. cap. 2. *Grotius* in Tit. 3.10. *Nic. Fuller.* Miſcellan.

g Gen. 1.12. Levit. 11.22.

h *Elias* in *Tiſhbite.*

i *Nic. Fuller* Miſcel. *ſacra.* lib. 2. cap. 3.

k Acts 5.17.26. 5.15. 5.28.22. 24.14.24.5.

l 1 Cor. 11. 28. Gal. 5. 20. Titus 3.10. 2 Pet. 2.1.

m αἵρεσιν ἐν ταύτῃ τῇ τῶν δογμάτων σχισμάτων. *Chryſ. & Oecumen in locum.*

n Beza *in loc.*

and to me it ſeems that they are neer a kin, becauſe the Apoſtle riſes from one to the other, ſaying, there are Schiſmes, there muſt alſo be hereſies: but they are not collaterally a kin; for by the aſcent, hereſie ſeems to be the greater; for there muſt be alſo hereſies, into which thoſe that are δόκιμοι, do not *m eaſily fall*, but are made the more conſpicuous or manifeſt for ſoundneſs and integrity.

m *Neque enim eos probatos intelligi jubet qui in hæreſin fidem demut mt.* Tertull. *de præſcript*

That we may find the true nature of hereſie, let me in few words declare what Schiſme is.

The word *Schiſme*, imports a rent or diviſion of things that were or ſhould be in continuity and undividedneſs, and as its taken in the matter of Religion, it ſignifies a rupture in the Communion, or from the Communion of the Church upon unneceſſary and unwarrantable cauſes and grounds. *A cauſleſs breaking, or breaking off from the communion of the Church, in matter of worſhip or Religion.* Society and communion are of great importance: the evil of Schiſme is anſwerable to the good of ſociety and communion; we are to judge of Schiſme by the cauſe of it; for if it be upon a cauſe which the Word warrants not, it is a ſin of high nature: Some diſtribute it into two ſorts or parts, *negative* and *poſitive*: *Negative* is the very rupture or breaking off: *Poſitive* is the coalition of the parts rent off into new bodies, or aſſociations under other Paſtors and Teachers. The formality of Schiſme conſiſts in the *ſeceſſion* or negative part, though the coalition into new bodies, which was called the ſetting up, *altare contra altare*, may make it more obſtinate and pernicious: Now I ſay, the cauſe muſt rule us in judging of it. For as it is not the party which ſeparates that makes the Divorce, but the adulterous party which gives the cauſe. And as (*Mornay* ſaith) it is not the man who commences or begins the ſuit which makes the trouble, but he that detains the right: So they are the Schiſmaticks, who give the juſt cauſe of ſeparation from them: What a hurry was made in the Church by the *Paſchal* controverſie, wherein (a as one ſaith) both parties might be Schiſmaticks, dividing themſelves aſunder upon ſo trivial a matter, who were the

Cameron de Schiſmat.

a Traft. of Schiſ. page 5.

the *Schiſmaticks* when the ſecond Councel of *Nice* ſet up Images into ſuch honour, and thereby put the Churches into combuſtion? doubtleſs the Councel was the Schiſmatick: Who were the Schiſmaticks when the *Reformed Churches*, after all means uſed, were either *driven out*, or *broke off* from the Communion of the Church of *Rome*? Queſtionleſs the *b* Pope and his followers, not the Proteſtants, who departed from them; as the *Romans* had a ſaying, that when the *Gauls* had taken *Rome*, and *Camillus*, with the reſt of the Patriots were at *Veii*, then, though the walls of *Rome* ſtood where they did before, yet *Rome* was not in *Rome*, but at *Veii*. I ſhall not meddle with thoſe *Epiſcopal diſſentions* in the antient Churches, commonly called *Schiſmes*, nor thoſe about the Popedome *c thirty in number*, as they are reckoned: Schiſme ſimply and nakedly is a breaking off, or breaking off from the communion of the Church, upon ſuch grounds as have no weight in the Word of God to allow them, as namely when *d* the ſame faith or doctrine in ſubſtantials is held, and there is accordance and agreement in them; yet through paſſions, and private ends or fancies, there is offence taken at leſſer matters of fact or order, and ſo the divorce is made for ſuch faults in the yoke-fellow, as are far ſhort of adultery, as if the members of any of the ſeven Churches ſhould have ſeparated, becauſe of ſome droſs in thoſe Golden Candleſticks. The *Donatiſts*, who ſeparated upon that principle, that there was no true Church where good and bad were mixt; and that the chaff in the floor made the wheat unclean, or that the communion of the godly was blaſted and polluted by the mixture of ungodly ones amongſt them, was no open Schiſme, both in breaking off from the Churches of Chriſt upon that reaſon, and in aſſuming liberty to erect new Churches, only which, he called the true Churches of Chriſt.

Now for hereſie; it is Schiſme, and ſomewhat more, as the Apoſtle implies; and what is that *magis quid*, as *Tertullian* calls it, or that *ſomewhat more*, the anſwer is given in that generally received ſaying of *Jerome*, *hæreſis perverſum dogma habet*,

b *Mornay* of the Church, cap. 10

c *Spalato* lib. 4. *de rep. eccleſ.* cap. 11.

d *Schiſma ni fallor iſt eadem opinionem atque eodem ritu colentem quo cæteri, ſolo congregationis delectari diſſidio.* Aug. *contra Fauſtum* lib. 20. *& contra Creſconium grammat.*

habet, Hereſie goes with a perverſe opinion, or errour in doctrine, which I conceive to be a very truth, (though d *Grotius* affirm that *ex vi vocis*, it be *nihil aliud quam ſchiſma*) becauſe the word *Hereſie* in all Authors, from the firſt uſe of it, hath ſignified a ſentence, or dogmatical tenet or aſſertion; as the ſeveral Sects of Philoſophers, who differed in their opinions, are called hereſies; and therefore e *Jamblichus* having written of the life of *Pythagoras*; now, ſaith he, it remains that I ſpeak περὶ αἱρέσεως αὐτῶν concerning his Tenets or Opinions; ſo the Sects of *Sadauces* and *Phariſees*, who differed in Opinions, are called hereſies, and the f Syriake calls hereſie, doctrine, in which ſenſe it muſt be taken, *Acts* 28.22. This *hereſie* that is this *doctrine* concerning Chriſt, is every where ſpoken againſt or contradicted; and the Apoſtles *Peter* and *Jude* are expreſs, that theſe hereſies are brought in by falſe teachers, and are oppoſite to the Faith, denying Chriſt Jeſus the Lord, and his Redemption, 2 *Pet.*2.1. *Jude* 3 4. upon all which conſiderations; and that (as *Tertullian* elegantly ſaith) hereſie is a degenerate thing, which ariſes from the corruption and adulterating of the truth (*tanquam caprificus a pulpere fici, oleaſter, ex oliva grano, &c.*) I am clear enough, that in hereſie there muſt be matter of opinion or doctrine; and ſo the meaning of the Apoſtle in this place of the *Corinthians* is to ſhew, that as there were already Schiſmes amongſt them, and dividing into parties as their partiality, affection, and ſelf-reſpects led them, ſo there muſt be alſo hereſies or errours in doctrine, which ſhould *fight againſt the truth* of the Goſpel, and *patronize vitious and filthy luſts* of the fleſh; to which both errours and luſts, there would be ſome that would decline; but thoſe that were approved and ſound-hearted, would be made manifeſt among them; and ſo I conclude, that hereſie is a renting or tearing the communion of the Church, as it is Schiſme, and a ſubverting of the doctrine of truth and holineſs, as it is hereſie, like ſedition in the Commonwealth, (for Schiſme, as one ſaith, is an Eccleſiaſtical ſedition) when it is not only made againſt the faults of ſome perſons, or their

d *Grotius* in 1 Cor.11.

e *Jamblichus*, lib.2. cap. 1.

f *Hereſin Syri vocant* ܗܘܕܝܐ *Doctrinam. Druſius* in Act. 24.5.

their miſcarriage in government, or ſome abuſes in fact, but ariſeth from principles or errours oppoſite and deſtructive to the Fundamental Laws and Juſtice of the Kingdome.

The ſecond place is that *Gal.* 5. 19, 20. *The works of the fleſh are manifeſt, which are adultery, fornication, &c. ſeditions, hereſies,* διχοστασίαι tranſlated *diviſions*, *Rom.* 16. 17. is here tranſlated *ſeditions*; ſeditions, or diviſions, and hereſies, may well be ſet together, for they go together; hereſies are works of the fleſh, manifeſt works of the fleſh; the works of the fleſh are ſaid to be manifeſt, either becauſe they are the product and fruits of that inward corruption called fleſh, and are the tokens and marks of a carnal man; or becauſe they may be diſcerned and known by the *g* light of reaſon, and of a natural conſcience, except the light be by ſtrength of luſts extinct, or by the judgement of God darkned or put out. Divines uſually from this place do prove againſt the *Papiſts*, that by fleſh is not only meant the ſenſual appetite or inferiour faculties of the ſoul, but the higher alſo, as the mind and judgement, becauſe hereſie is an errour of the mind, and ſo no doubt it is, though it may be called carnal alſo in reſpect of thoſe fleſhly luſts or ends which carry men thereinto, and are exerciſed under the patronage thereof. *Auſtin* ſometime ſaith, that in his judgement, it either not at all, or very hardly can be regularly defined *h* what makes an Heretick; but he comes very neer it in another place, ſaying, He is an Heretick (in my opinion) who for ſome or other temporal profit, eſpecially his own glory or dignity, doth either beget, *i* or follow falſe and new opinions. The Scripture notion of the word Hereſie, runs very much this way; and it is to be feared that mens ſelf-ends, wealth, eminency, intereſts, have too much ingrediency into their opinions in theſe times; the Lord will diſcover and blaſt the doctrine which he hates, and them alſo that hold up ſuch opinions, as are under his *anathema*, and haply againſt the conſcience alſo of thoſe that follow them, for their private and unworthy ends.

g Mr. *Perkins* in Gal 5.

h *Aut non omnino aut difficulter, &c.* Aug. *ad quod vult Deum in præfatione.*

i *De utilitate credendi* cap. 1. *qui alicujus temporalis commodi & maximè gloriæ principatuſque ſui gratia, &c.*

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The third place is that *Titus* 3. 10, 11. *A man that is an Heretick after the first and second admonition reject, knowing that he that is such, is subverted, and sinneth being condemned of himself.* In the former verse there is an exhortation *to avoid foolish questions, and genealogies, and contentions, and strivings about the Law, because they are unprofitable and vain;* and then it follows; a man that is an Heretick, &c. whence the *Arminians* interpret an Heretick to be one that makes contention and division upon trifling and slighty questions, who is condemned of himself, because he litigates and makes a stir about such things as himself knows to be of small importance: But I conceive the matter not to be so slighty as they would make it, for it is said of such a one ἐξέστραπται he is subverted, as a ship that turns up her Keel, or a house when the foundation is turned topsie turvy; and therefore *Deut.* 32. 20. where the extremely desperate estate of a people at last cast is expresst, the Greek renders it by the word used in this text; γενεὰ ἐξεστραμμένη ἐσὶν; it is a people turned upside down, or subverted, which also the *b* Hebrew word imports, both in this place and elsewhere; and so Heresie is concluded to be a subversive thing, and not a peevish litigation about slight questions, as the *Arminians* would put it off; but thus much may be collected from the coherence, *that a man may be denominated an Heretick for doctrinal and dogmatical errours holden, and contentiously defended and maintained*: and it is observed by some, that words of this form and termination, as διδακτικὸς ἀρετικὸς, do signifie an aptitude or readiness; and so the *c* word in the Text signifies, one that with complacency and choice adheres to such errours; but the greatest doubt is, what is meant by those words, *he sinneth, being condemned of himself*; which *d Chrysostom* refers to the admonitions precedent, for in that such a man hath been admonisht, he cannot reply in his own defence ἔδεις εἶπε, &c. No man hath shewed me my errour, no man hath better instructed me, and so hath his mouth stopt, and is not to be denied, that very many Interpreters, both Ant-

a *Examen censuræ.* pag. 272. and 280.

b הפך *Subvertit ut cum superior pars in imam vertitur Avenarius.*

c *Cameron myrothec cui volupe est tueri falsas & erroneas opiniones.*

d *Chrysost.* in Titus 3. 10, 11.

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ent and modern, by the word αὐτοκατάκριτος, do underſtand a man that is convinced in his own conſcience that he erres, and that he goes contrary to his own light, *ſciens, volens*; but this interpretation is by *e* many diſallowed and argued againſt; that moderate and ſweet-breath'd *f Salvian* ſpeaking of the *Arrians* ſaith, *Hæretici ſunt, non ſcientes, apud nos non apud ſe, quod illi nobis, hoc nos illis, &c. They are Heretick, but not knowingly*; with us *they are*, but not *with themſelves*: And indeed the word in the text doth not neceſſarily carry ſo far, as that an heretick is condemned of his own conſcience, but as αὐτοδίδακτος, is a *man* taught of himſelf without a Maſter? ſo αὐτοκατάκειτος, is a *man condemned of himſelf?* not meerly miſled by others to whom he hath given up himſelf blindfold, but as one that hath elective taken up, and with a fixed ſelf-will is reſolved to perſiſt in his errour and way, which he thinks to be truth, and that he doth God good ſervice in holding on in it; there are two things that may be clearly taken up. 1. That it is made the character of an heretick to ſin, being condemned of himſelf. 2. That another man may know that he is ſubverted and ſins, being ſelf-condemned; for 'tis ſaid after admonition, reject him, *Knowing that he that is ſuch, is ſubverted, &c.* But how ſhall this be known? Is it becauſe he ſins againſt common notions or principles, within the ken of natures light? This reſtrains hereſie, which is a ſubverting of the faith only to that which is contrary to the light of nature, which light of nature may be in ſome particular ſo defaced, like a ſuperſcription on old coyn, that though I may know he ſins, yet he is not convinced in himſelf. Is it then becauſe he takes up an opinion for his luſts ſake and private ends againſt his light and knowledge? Then indeed he ſins becauſe condemned of himſelf; but how can another know it? It reſts therefore, that an heretick rejecting admonition, may be ſaid to be condemned of himſelf, becauſe he chuſeth his own errours, and rejects the truth, and ſo *interpretative*, that is, vertually and by conſequence is condemned of himſelf, as they who *thruſt away the word from them*,

e *Minus Celſus pag.* 13. *Eſtius in locum, cum multis aliis.*

f *De Arrianis lib.* 5.

them, did *judge* themſelves *unworthy of eternal life*, *Acts* 13. 46. Here is (as you ſee) an αὐτοκατάκρισις, or ſelf-condemning, without conviction of conſcience, or knowledge of their own ſin in it.

The fourth place is the Text which we have in hand, and this whole Chapter, compared with the Epiſtle of *Jude*, in both which hereſie is graphically deſcribed, as hath been before open'd: That which remains to be done, is the drawing up of that hath been ſaid concerning the meaning of the *Word*, or the explication of the things, out of the Scriptures alledged, into a reſult, and that is this: The Scripture ſeems to make hereſie a complicate evil, in which there is theſe three things (whether all of them eſſential ingredients, or ſome of them be uſual Attendants or Concomitants, I diſpute not.)

1. *Dogmatical or doctrinal errour*, even overthrowing the faith, or *a* ſubverting the pillars and foundations of the doctrine of Chriſt, which *Jude* calls the *common ſalvation*, *ver.* 3.

2. *Separation from*, *or renting of the unity and community of the Church*; ſometime *b* Schiſme introduces Hereſie, when men are run out upon peeviſhneſs of ſpirit, or ſome unwarrantable grounds, they commonly run on into errour of opinion and doctrine, being caught like a looſe and wandring ſheep, ſever'd from the flock by the Wolves which lye in wait for ſuch; ſometimes the Schiſme follows upon the errour of opinion drunk in, and ſo departure from the truth, is attended with departure from the ſociety and communion of the Church. *Jude* having deſcribed hereticks, ſaith *ver.* 19. οὗτοί εἰσιν ἀποδιορίζοντες, *theſe are they that ſeparate themſelves*. 3. A looſe and carnal courſe taken up, and followed either privately or openly, and that under the patronage and protection of theſe dogmatical errours, their lives are as full of Atheiſme, as their opinions *of blaſphemy or falſhood*; all which being laid together, it appears that an hereticks underſtanding and *mind is corrupted*, a good *conſcience is thruſt away*, *his will* electively *adheres to errour* & falſe ways; *his affections are drowned in ſenſuality and luſts*, he

a ἀνατρέπουσι τὴν τινων πίστιν. 2 Tim. 2. 18 *Funditas evertunt, ſolo æquant.*

b *Schiſma eructat in hæreſin, ut non nemo ait.*

he is *ſubverted* and *ſins*, being *ſelf-condemned*, either *c* formally, by his own conſcience and light yet remaining, or *d* virtually, by his voluntary rejection of Gods truth to ſtick to his own errour, and ſo in concluſion (except the Lord pull him out of the fire by ſome happy hand in the mean time) he brings upon himſelf *ſwift deſtruction*. As touching pertinacy or obſtinacy, which is generally by Divines put into the definition of hereſie, according to that ſaying, *errare poſſunt, hæreticus eſſe nolo*; I ſhall ſay but this, that obſtinacy may be conſidered, either in reſpect of the crime of hereſie, or of the cenſure and rejection of an Heretick.

c ὑπο τῆς ἰδιας συνειδήσεως. *Oicumen in tit.* 3.8.

d *Ideo ſibi damnatus quia in quo damnatur ſibi elegit.* Tertull. *de præ.*

In reſpect of the crime of hereſie, two wayes. Firſt, that an errour in it ſelf not hereſie, is made hereſie by obſtinacy, as ſome of the Papiſts will have that to be hereſie, which is ſtifly holden by any man after the *e determination* or *admonition* of the Church, when a Councel, or that *tranſcendent* thing called the *Pope*, hath defined by the authority of his Infallible Chair, that ſuch an errour is hereſie, and hath put it under *Anathema*, though *f* others of them (in my opinion) ſay more rightly, that an errour in faith is *not therefore hereſie, becauſe condemned by the Church*, but becauſe contrary to the faith: Or ſecondly, that an errour ſubverting the faith is not hereſie, unleſs attended with obſtinacy, and that (as I conceive) cannot be ſaid; for as *conſtancy* in that which is good, as namely, *faith* or *juſtice*, doth not make *faith* to be *faith*, or *juſtice* to be *juſtice*; ſo neither doth obſtinacy in evil, or errour, make that errour to be hereſie; but as virtue is commendable, and rendred more glorious by conſtancy, ſo is hereſie aggravated and made more high by obſtinacy. The eſſence or nature, and ſo the denomination of hereſie, is not to be meaſured by obſtinacy againſt the deciſion or admonition of the Church (for then every ſuch obſtinate errour ſhould be hereſie) but by the contrariety and oppoſition of it to the principles of faith, which are razed or overthrown.

e *Rhemiſts Annot. in* Tit. 3.10.

f *Error in fide non ideo hæreſis quia ab eccleſia damnatus ſed quia fidei contrarius.* Altenſtaig. *&c. verbo, hæreſis & Turre crem, ſumma,* lib. 4. 2. part. cap. 3.

In reſpect of the cenſure and rejection of an Heretick,

(which rejection, whether it be by a private believer, or by ſentence of the Church, I now diſpute not) I ſuppoſe obſtinacy is requiſite: for as in other ſcandals the rule of proceeding is; *If he hear not thee*, or *if he hear not the Church*; ſo its ſaid, a man that is an Heretick, *reject, after the firſt and ſecond admonition.* Contumacy is a common adjunct of ſin, in order to the final judgement or ſentence of the Church in Excommunication: In a word, I cannot read thoſe words, *Titus* 3.10. *Thus, or in this ſenſe, g A man that after the firſt and ſecond admonition is an Heretick*; as if he then became an Heretick, by ſtanding out againſt, or after admonition; but thus, *reject a man heretical*, after the firſt and ſecond admonition, which argues and demonſtrates, that he may be an Heretick before he be obſtinate, and ſo obſtinacy is not eſſential to the nature or being of hereſie, though I confeſs, (and do ſuggeſt it to your obſervation and ſaddeſt thoughts) that Hereticks are generally and uſually *ſtricken with obſtinacy*, few of them that run into this labyrinth do either ſeek, or find the way out, when the vital parts of faith are putrified and corrupted in any Patient, the recovery is hopeleſs; weigh ſeriouſly that expreſſion or mark ſet on *theſe very men* by *Jude*, *ver.* 12. *Trees twice dead, plucked up by the roots*; when do you ſee ſuch a tree recover life and fruit? Its a hard reſcue to fetch a man off, that is priſoner to an erring conſcience, eſpecially if he be fetter'd by both legs, his judgement being captivated by errour, and his affections enſlaved by luſts; we muſt do our duty, and of *ſome have compaſſion*, and others of them *ſave with fear*: ἁρπάζοντες, *ſnatching them out of the fire*, Jude, *ver.* 22, 23. Though they complain of violence offered to their liberty, when they are pull'd out of the fire. For (as *h* the ſaying is) *he that ſaves a man againſt his will, hath no more thanks for his labour, then if he kill'd him.* It is a matter of wonder and amazement, to ſee men of eminent parts and learning, of great reputation for Religion, captivated, carried away, and made prey of, by ſenſleſs and abſurd fancies and opinions; but that we know there are no deluſions or lies, but are ſtrong,

g ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν αἱρετικόν.

h *Invitum qui ſervat idem facit occidenti Horat.*

ſtrong, when God delivers a man up to them, in way of puniſhment, for not receiving the truth, with love thereof. The Lord give us to receive his truth with fear and trembling, and make us thankful, whom in this time of *wantonneſs* (as ſome call it) or rather wickedneſs of opinions, he hath kept from ſhipwrack of faith, and made to ſtand upright, when men that have lived ſtrictly and religiouſly (as i *Chryſoſtome* ſaid of *Pelagius*) ſeem to warp, and to be drawn awry.

ὅταν ἄνδρες ἐν τοσαύτῃ ἀσκήσει διαγαγόντες καρτερίαν ὅτε φανῶσιν ὑπενεγκόμενοι, *Chryſ. Epiſtola 4 ad Olymp.*

Having thus far laid open the nature and danger of hereſie by the Scriptures, I ſhould now come to the uſe of all; but that in few words, I deſire to put you in mind in what notion the word Hereſie hath paſſed amongſt men in common acceptation, and that I ſhall do in theſe two words.

1. The *Eccleſiaſtical* or *Scholaſtical* acceptation is this: a Hereſie is an errour or aſſertion contrary to the faith in points fundamental or momentous, holden or maintain'd by a man profeſſing the Chriſtian faith; this they call *ſimple* hereſie, and ſuch a one an Heretick: *licet ab eccleſia non receſſerit*, though (ſaith *b Jerome*) he doth not ſeparate or make receſſion from the Church: and though he cannot be blemiſht with wickedneſs moral, or in converſation. All momentous truths are not ſtrictly ſo called fundamental; there are truths (as I may ſay) of ſecond and third magnitude, like ſtones in a building, which be next unto, or upon the foundation; what theſe are which are preciſely fundamental, and what is the boundary of them, and by what certain meaſure they muſt be meaſured, if it exceed not my skill to determine (as I dare not ſay but it may) yet it is a work beyond my time; this only I ſay to the point in hand, that the *formalis ratio*, or nature of hereſie, as it is diſtinguiſht from Schiſme and fleſhly luſts, is rightly ſtated to conſiſt in an errour or aſſertation, contrary to, and deſtructive of the Faith, and the degree of pravity in the errour, is correſpondent to the degree of importance of the truth that's deſtroyed by it, or denied.

a *Turrecrem. ſum lib. 4.*

b *In Gal. cap. 5.*

2. The

2. The *vulgar*, and indeed abuſive acceptation of the word, is an infamy or reproach which uſually men fling in the face of others at randome, that are not of their opinion; and its too true (as a learned man ſaith) that Hereſie and Schiſme are two Theological Scare-crows, many times ſet up to ſcare people, and affright them. The *ſtrongeſt party* of the two commonly cryes out of *hereſie*; the *weakeſt party* cry out of *perſecution*; ſo the *Papiſt* puts a mark or brand of heretical pravity upon them, and calls all Hereticks, who are oppoſite to their *c* falſe doctrines, or filthy luſts: Hereſie was taken in a large ſenſe, when the *d Lollards* were indicted for Hereſie, becauſe they held it not meritorious to go in pilgrimage to Saint *Thomas*, or *Mary* of *Walſingham*; or when *Virgilius*, Biſhop of *Saltzburg*, was condemned for the hereſie of holding that there were *Antipodes*; *e Bellarmine* tells King *James*, that for all his believing the *Scriptures*, the *three Creeds*, the *four* great and general *Councels*, yet he might be an Heretick; and his meaning was, becauſe the *Popes Infallibility* and *Supremacy* was not in any of the Kings *Creeds*. As the intollerable abuſe of Excommunication formerly, made no man to value it above the price at which he could buy it off; ſo the abuſe of this name, and throwing it about at randome, makes it not regarded, which yet is a fearful thing in it ſelf, and bringing ſwift deſtruction: It hath been ſtretcht too far to be a brand ſtigmatizing true believers, and to ſcare men from prying into the truth, by making it odious; and it is ſhriveled and ſhrunk up too much, even almoſt to nothing, by ſuch as are afraid to hit themſelves by defining it: But is *there not ſuch a thing?* Is there not *ſuch a damnable ſin?* Why then do ſuch horrible ſins, as the ſin againſt the *Holy Ghoſt*, and the ſin of *Hereſie*, lye like a *terra incognita* undiſcovered, unpreach'd againſt? Seeing there is to be found in Scripture, eſpecially in the *Apoſtolical Epiſtles*, ſo much ſaid in deſcription of, and for caution againſt damnable hereſies and doctrines, and the falſe Teachers which privily bring them in, and bring upon themſelves, and many that follow their pernicious ways, ſuch fearful deſtruction. That

c *Spalato*, lib. 1. cap. 10.

d L. *Cook* his Inſtitutes.

e Apology, *cap.* 7.

That which now remains, is to draw up that which hath been ſaid, into matter of uſe and application.

And firſt let me ſpeak to you all, who profeſs the truth of the Goſpel of our Lord Jeſus Chriſt, that you would be *Proteſtants once again*, by declaring your ſelves againſt the *heterodoxies* and dangerous errours of the preſent times, for the infection ſpreads, by reaſon of many that go abroad with running ſores upon them; and if the Apoſtle, *when he gave all diligence* to write to believers *of the common ſalvation*, thought *it needful for him to write to them, and exhort them that they ſhould earneſtly contend for the Faith once delivered to the Saints*; upon this ground and reaſon, *that there were certain men crept in unawares, &c. Jude* 3. 4. You cannot think it impertinent and unſeaſonable at this time, to be exhorted to the ſame *earneſt contending* for the Faith, for you are beſet with danger on all ſides, the contagion is epidemical, many are diſtracted with *here is* Chriſt, and *there is* Chriſt, and are miſled into pernicious wayes; yea, even ſome that ſeemed to be good ears of corn, are mill-dew'd, and almoſt blaſted; I do therefore exhort you to conſider the danger, as you may eaſily ſum it up from that which hath been ſaid, for you have heard *that there ſhall be falſe teachers* amongſt you, we need not ſay *there ſhall be*, but more ſuitable to our own condition we may ſay, *there are*, as its ſaid, 1 *John* 4. 4. *many falſe Prophets are gone out into the world*; you ſee they are *gone out*, I would we might ſee that they were *come in again*. 2. That theſe are they who bring in *damnable hereſies*, they *go out* to bring theſe in, they are Ring-leaders, or (as *Tertullian* ſaid of Phyloſophers) *the Patriarchs of hereſies*. 3. That they bring in theſe damnable hereſies *privily*, they ſpawn firſt in *queries* or plauſible beginnings (the greateſt Crocodile did at firſt lye in an egg, *a Paulo majus anſerino*, little bigger then a Gooſe-egg) themſelves are *transformed as Miniſters of righteouſneſs*; their words are compoſed and good, their ſpeeches are fair, their artifice is *d* full of ſleight and cunning craftineſs, and therefore they creep at unawares, not only into houſes, but into

Uſe 1.

a *Franzius hiſtoria animalium.*
b 2 Cor. 11. 15.
c 2 Pet. 2. 3. Rom. 16. 18.
d Eph. 4. 14.

into mens bosomes also. 4. That Heresies are damnable and destructive poyson, though given in honey, they arise and are made up *cæde Scripturarum* (as *Tertullian* saith) by *felling down the goodly timber of the holy Scriptures*; e wrested to the *destruction of them that wrest them*, they *turn grace into lasciviousnes, deny the Lord Jesus Christ, overthrow the Faith, subvert the soul, carry men down the stream of lust and liberty*, and so bring *swift destruction*. 5. That many shall follow these pernicious wayes, f the simple are deceived, the learned are given up to g *strong delusions*, the unstable are carried about like children with every h *wind of doctrine*: Those that by profession of the truth had escaped the pollutions of the world, are again i *intangled and overcome*, and so the *latter end of many* (that are carried away either by speciousnes of errour, or liberty of lust) is *worse then the beginning*. 6. That the last times shall be most of all infested with these pernicious errours. k *The spirit speaketh expressly*, that in the *latter times* some shall depart from the faith, *giving heed to seducing spirits*: The *Apostles have foretold* that there shall be *mockers in the last time*; and by this (saith m the Apostle) we know that it is the *last time*, because there are many *Antichrists*; and we may very well understand by the last times, not only the times of the Gospel in general, but the time of Antichrists declining, as well as of his arising and growth. *The last of the last times*: For as the last times of the *Jewish Church* (after it had shaken off the *captivity* and *idolatry*) were pester'd and infested most of all with heresies, until Christ came with a new doctrine of the Gospel, and until the desolation of the frame of that Church: so the last dayes of Gospel Churches having shaken off the second *Babylonish captivity* and *idolatry*, shall be infested with these dangerous errours and heresies, and haply until the very second coming of Christ, or at least until he shall gloriously declare himself in the destruction of the *Beast* and *false Prophet*, and in the calling of the Jews.

e 2 Pet. 3. 16.

Rom. 16. 18
f 2 Thes. 2. 12.
h Eph. 4. 14.
i 2 Pet. 2. 20.

k 1 Tim. 4. 1.
l Jude 17. 18.

m 1 Joh. 2. 18.

These things being laid together, do cry aloud unto you,

to

to conſider your danger, and to hearken to the free inculcations of the Apoſtles in their Epiſtles, in *almoſt all their Epiſtles*, deſcribing falſe teachers to be like the Serpent that beguiled *Eve*, branding them with the name of *Jannes* and *Jambres*, *Balaam*, *falſe Apoſtles*, *deceitful workers*, *Miniſters of Satan*, *&c.* ſtigmatizing their doctrines with the names of *damnable hereſies*, *doctrines of Devils*, *&c.* Fortifying Chriſtians with effectual arguments and exhortations againſt the impreſſions and infections of ſuch poyſonous errours. And if you look upon thoſe Epiſtles which were ſent from heaven to the ſeven Churches, you ſhall find that the greateſt part of thoſe comminations in them contained, are thundred forth againſt hereſies or doctrinal errours, maintaining or cheriſhing (as I may call them) *heretical luſts*; there we find them *b* that ſaid they were Apoſtles, but were *lyers*; the *c* blaſphemy of ſuch as ſaid they were Jews, but were the *Synagogue of Satan*, the doctrine of *Balaam*, the *doctrine of the Nicolaitans*, the *teaching and ſeducing of* Jezebel, *the depths of Satan*, *&c.* The Churches are commended, or the Angels of thoſe Churches, who found out theſe *diſguiſed ſeducers*, and kept the truth uninfected by them, and thoſe Angels or Churches blamed which *d* had them, *e* and ſuffered them in their boſome. Theſe things I offer to your ſerious and ſad conſideration; you have not made uſe of the point, as ſoon as you have ſaid, *The Miniſter rails*. Its not my meaning to poure out all this that hath been ſaid upon every errour, either preacht, or followed in our times; but to ſhew you that falſe teachers and hereſies muſt be and ſhall be in the Goſpel Churches; and to put you in mind what the Scripture ſaith concerning them, and how much you are concerned to look about you; for I obſerve that men are not ſo jealous over themſelves, or ſo afraid of corruption of their minds as they ought to be, nor ſo ſenſible of ſin in intellectual errours, as in moral corruptions, and yet we know diſeaſes in the head are mortal too, and that a fiſh begins to corrupt and ſtink in the head, and ſo throughout; *corrupt manners* uſually and naturally follow

a 2 Cor. 11. 3.

b Revel. 2. 2.
c *Cap.* 2 9. 14. 15. 20. 24.

d Revel. 2. 15.
e Verſe 20.

upon *corrupt minds*; they that are not *ſound in the faith*, no wonder if they be not *ſound in the fear*, and in the *wayes of God*, whether will this new *ſcepticiſme* come, and into what will it be reſolved? but into Atheiſme, when men begin to fall: We ſee by experience, that many fall from ſtory to ſtory, till they come to the very bottom; and therefore I exhort and beſeech you all to that which the Scripture exhorts and enjoyns upon Chriſtians, who are in danger of being ſeduced by falſe teachers, or their doctrines, and that *to try the ſpirits, whether they are of God*, 1 *John* 4. 1. *To contend for the faith once delivered*, *Jude* 3. *To beware leſt you be carried away with the errour of lawleſs men*, 2 *Pet.* 3. 17. *To turn away from ſuch as creep into houſes, and lead captive ſilly women*, 2 *Tim.* 3. 5, 6. *To avoid fooliſh queſtions*, which are unprofitable and vain, *Titus* 3. 9. *To hold faith and a good conſcience*, 1 *Tim.* 1. 19. *To continue in the things that you have learned, and been aſſured of out of the word of God*, 2 *Tim.* 3. 14. And laſtly, *If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither ſay to him* χαίρειν, 2 *Epiſtle of John* 10, 11. *For he that bids him God ſpeed, is partaker of his evil deeds*: where the Apoſtle ſuppoſes, that falſe teachers are men of evil deeds, beſides their falſe doctrines, or that indeed their falſe doctrine *is evil deeds*, in the plural number, and therefore not to be ſlighted off as *a thing of the mind*, or *mental miſtake* only: You ſee that to countenance or encourage ſuch teachers, is to be partaker of their evil deeds, and whatſoever credit you will give to the report of *f Irenæus*, concerning *John* his leaping out of the bath from *Cerynthus* or *Polycarp*, his refuſal of *Marcion* his acquaintance, yet the obſervation which he makes upon thoſe reports or hiſtories, is to be taken notice of, *that the Apoſtles and their followers, would not ſo much a verbo tenus, communicate with any of them that had adulterated the truth*; how much leſs ſhould private Chriſtians cloſe with ſuch ſeducers, who are more likely to pull them into the water, then they to pull them out; Naturally we are tinder too apt to take fire by their ſparks, he that fiſhes with

f *Lib.* 3. *cap.* 3.

Tantum Apoſtoli & eorum diſcipuli &c. Iren. lib. 3. *cap.* 3.

an *heretical bait*, may haply catch more in a moneth, then ſome godly Miniſter ſhall bring to Chriſt with all his travel and pains, as long as he lives, for *he hath the advantage of the bait*, and therein lies the odds of ſucceſs between preaching of errour, and preaching of the truth; I marvel (ſaith the Apoſtle) that you are *ſo ſoon removed from him*, that called you into the grace of Chriſt, *unto another Goſpel*, *Gal.* 1.6. there was the wonder ὅτι οὕτω ταχέως that they were removed ſo quickly; and the Apoſtles wonder may be ours alſo, we have been a people of as powerful godlineſs, as any in the world; practical divinity was improved to a great height of clearneſs and ſweetneſs, but I fear that I may truly ſay *we were beſt in worſt times*, we held our cloak in the wind, & now are laying it off in the Sun, a miſerable declination from the life and power of godlineſs, is come to paſs within theſe few years; our practicals, our inward and cloſe ways of walking with God in faith and love, are ſublimed into fancies, and vapour out into fumes of new opinions, and which is worſt of all, we take this dropſie to be growth, and conceive our ſelves to be more ſpiritual and refined, becauſe more airy and notional. The Lord humble us for our declenſions and ſwervings from the *g end of the Command-* g 1 Tim.6,3.
ment, (which is love out of a pure heart, and of a good conſcience, and of faith unfained) and *for our turnings aſide to vain janglings*. The beſt way of fortification of our ſelves againſt the alluremenss and aſſaults of falſe teachers is: 1. To be grounded in the principles of the doctrines of Chriſt, or elſe we ſhall eaſily be tumbled up and down like ſtones that lie not faſt in the building upon the foundation. 2. To ſtudy and adhere unto the doctrine which is *h according* h 1 Tim.1 5,6.
to godlineſs, practical and edifying truths, which draw up the heart into acquaintance and communion with God, and draw it out in love and obedience to him, *for its good that the heart be ſtabliſht with grace*, *Heb.*13.9. 3. To hold faith and a good conſcience, 1 *Tim.*1.19. for if we *thruſt away a good conſcience*, by entertaining baſe luſts and ends, the ſhipwrack of Faith will follow. 4. To pray for confirmation

and eſtabliſhment by the hand of God; for as it is not a *ſtrong conſtitution* that is a protection *againſt the plague*, ſo neither is it parts and learning which ſecure us from believing lies and deluſions. Its a mercy for which we are not enough thankful, that God keeps any of us ſtanding upright, when others ſhrink away, or that we are enabled to diſcern between truth and errour, and to ſtand for the one, and withſtand the other; when ſo many that have driven a great trade of profeſſion, are broken and turned bankrupts.

5. To keep as a treaſure thoſe truths wherein you have formerly found comfort, and which have been atteſted and confirmed to you by your own experience, ſit upon thoſe flowers ſtill, and ſuck their freſh honey every day. A Chriſtian very hardly parts with thoſe truths that have been ſealed up to his experience; *but its no wonder that a man ſhould loſe that out of his head, which he never had in his heart.*

Uſe 2. To thoſe that bring in or follow theſe pernicious ways of damnable hereſie, you ſhall ſee the crop which you ſhall reap, *ſwift deſtruction*; you are under judgement which *ſlumbers not*. It will be deſtructive to you to wreſt the Scriptures, 2 *Pet.*3.16. and to make merchandize of mens ſouls for ſinful ends, 2 *Pet.*2.3. *To corrupt the minds of men* from the *ſimplicity* that is in Chriſt, 2 *Cor.* 11. 3. and to cauſe diviſions and ſcandals, *Rom.* 16. 17. are things which will coſt you dear, lay to heart the terrible expreſſions of wrath which are fulminated againſt ſuch men in Scripture, there may be differences in opinion, between them that are godly, which are not inconſiſtent with the peace of the Churches, and for which its unlawful κατ' ἀλλήλων πρύειν (as the Hiſtorian ſaith) *to make butter and cheeſe of one another*: Its a diſcreet rule which is laid down by one, a *Si non idem ſentimus de veritate at ſaltem de pondere.* If we cannot agree upon the truth of every queſtion, or point of Divinity, yet at leaſt let's be agreed concerning the weight and moment thereof, ſo as not to make as great a ſtir about a tile of the houſe, as if it were a foundation ſtone, nor erect new parties or Churches upon every leſſer variation, but to con-

a *Conradus Bergius. Dedicat. &c.*

tend for, or pretend a liberty of profeſſing or publiſhing ſuch doctrines as overthrow the faith, and ſubvert the ſoul under the name of *liberty of conſcience*, can be no other then ἄνοια ἐκδηλος, 2 *Tim.*3.9. *a manifeſt folly or madneſs.* Is this liberty any part of Chriſts purchaſe? Hath he made men free to ſin, and deny him that bought them? what yoke of bondage doth this liberty free us from? *Gal.* 5.1. Should we claim a liberty of being in bondage to errour? or promiſe to men a liberty of being ſervants to corruption, which the falſe teachers in effect did, 2 *Pet.*2.19. God hath (as one ſaith) reſerved to himſelf as his prerogative three things. *Ex nihilo creare, futura prædicere, conſcientiis dominari. To create out of nothing, to foretel things to come, to have dominion over conſcience*; and it is true, that while a thing is within in the conſcience, its out of mans reach, but when its acted and comes abroad, then it comes into *mans juriſdiction*, and is cognizible *in foro humano*, God only is judge of thoughts, men alſo are judges of actions. Its a great miſtake, and of very ill conſequence, to imagine that a man is always bound to act or practiſe according to the light or judgement of conſcience, though rightly informed *in theſi*, for then I ſee not, that there can be any place for that rule given by the Apoſtle, *Rom.*14.22. *Haſt thou faith? have it to thy ſelf before God.* Truth it ſelf, though never to be denied, yet is not alwayes to be declared, for the hurt or ſcandal may be greater, then an inſeaſonable profeſſion or practiſe of that which is in it ſelf lawful may be worth; but the miſtake is yet more groſs, to imagine that an erring conſcience is a ſufficient protection or warranty for an evil act. Its ſin to go againſt an erring conſcience (*Stante dictamine*) as its ſin *to raviſh and force a whore.* Its ſin alſo to act according to the dictate of an erring conſcience, as *to commit adultery with conſent.* To make conſcience the final judge of actions, is to wipe out the hand-writing of the Word of God, which doth condemn many times, thoſe things which conſcience juſtifies, yea, and men alſo may paſs juſt judgement on deluſions or lyes, though thoſe that vent them do believe them for truths:

If

If *conſcience* be warrant enough for *practiſes* and *opinions*, and *liberty of conſcience* be a ſufficient licenſe to vent or act them, I cannot ſee but the Judicatories either of *Church* or *State*, may ſhut up their ſhop, and be reſolved into the Judicatory of every mans private conſcience. And put the caſe that the Magiſtrate ſhould conceive himſelf bound in conſcience to draw forth his Authority againſt falſe Teachers, or their damnable hereſies, and (upon that ſuppoſed errour) ſhould challenge a liberty of *judging*, as we do of *acting*, would our liberty give us any eaſe, ſo long as he had his? and were it not better for him to judge, and for us to walk by a known rule? and if we ſhould ſay, that his liberty of judging is unlawful, it is as eaſie for him to ſay, that our liberty of preaching or profeſſing errours, is ſo too.

To you that are Miniſters of the Word, that you would draw forth the Sword of the Spirit againſt theſe ſpirits of errour, as not only the duty you owe to Gods truth, and mens ſouls requireth it, but alſo the preſſing examples of the Apoſtles do conſtrain you; let not the *Lord Jeſus Chriſt* and his *offices* be denied by falſe teachers, and by *your ſilence too*, and the Lord grant that it may not be ſaid of you, as of the Miniſters of *Epheſus*, *Acts* 20.30. *alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.* *Catharinus* ſaid of ſome *middle-region* men in thoſe times, that they were *Lutheranunculi, half or doughbaked Lutherans*; but be valiant for the truth: He is but halt a good Shepherd that feeds the ſheep in good paſture, but defends them not from Wolves; It belongs to you ἐπιστομίζειν *Titus* 1.11. *to ſtop their mouths*, that is by conviction, as is plain by the ninth verſe, as Chriſt ἐφίμωσε τοὺς Σαδδουκαίους, *Matth.* 22.34. Stopt the *Sadduces* mouths, by ſilencing their arguments. They will tell you that arguments of *ure ſeca*, *fire* and *faggs*, are not fit arguments for Miniſters, that their minds ought to be *enlightned*, not their bodies *burdned*; and the truth is, the *Keys* are given to *Peter*, not the Sword; he uſurps that without authority; *the weapons of our warfare are not carnal*: *Malchus* ear is not to be cut off by us. But will they that

plead

plead exemption from violence, ſuffer and endure the word of conviction? Will they afford their ears, and patiently bear the examination of their errours? I fear they will not, ſuch is their love to, and their *plerophory of errour*; nay, will they not rather caſt dirt upon the Miniſtery, and uſe all ſtratagems to undermine it, decrying their calling and their livelihood, or tythes, which among all their deſtructive errours muſt needs be confeſſed to be *a ſaving doctrine*, whatſoever be the event; you that are Gods Miniſters muſt venture into the Lions mouth to ſave a ſheep, and aſſert and vindicate the truth of God from being taken captive by errour; for if either his truth or his people be loſt by your default, the account will be heavy.

As I began, ſo I ſhall conclude with you (the Honourable Houſe) every one ſees what height we are come unto. *Arrius* in *Alexand.* was but as one ſpark, a little water at firſt would have quench'd that fire, which afterward ſet almoſt all the world in flames. I ſee by your order for keeping of this ſolemn day, that you take notice of the growth of *errour*, *hereſie* and *blaſphemy*; I would you had taken ſuch notice of the beginnings of them. If you take notice of theſe as a judgement upon us, then ſearch out the ſin for which this judgement comes. If you take notice of them as our ſin, then let every man labour to own it ſo far, as by participation it is made his own, that ſo we may be truly humbled, and renew our Vows and Covenants, to own and ſtand up for the truth of God, againſt all invaſions of errour and hereſie; you as *Magiſtrates*, we as *Miniſters*, all as men that *have ſouls to be ſaved or loſt*. Its a good rule, *In eo ſerviunt reges Deo, in quo non poſſunt illi ſervire niſi ut Reges*, *Kings and Princes*, and indeed all Magiſtrates, *do therein ſerve God, wherein they cannot ſerve him but as Magiſtrates*: We are exhorted to pray for *Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty*, 1 *Tim.* 2. 2. *Uſe* 4.

There is (as Divines diſtinguiſh) *ſimple* hereſie, and *complicate*.

Simple

Simple hereſie is an opinion or aſſertion holden and maintained contrary to, and ſubverſive of the faith, by one that profeſſes the Chriſtian Religion. *Complicate hereſie*, is that which is attended with *ſchiſme*, *ſedition*, *blaſphemy*, where one opinion lies with another, and begets a new baſtard, a new monſter, growing up into a multiformity more and more, until it break forth into ſuch dangerous ſymptoms as the fore-named.

The Schiſmatical Heretick upon his opinion, breaks off from the Communion of the Church, and runs out into ſeparation, ſetting up his *New Light* (as he calls it) in a *new candleſtick*.

The blaſphemous Heretick ſtrikes through the Name of the great and glorious God, or his truth, with deſpiteful reproaches, not to be named.

The ſeditious Heretick troubles the peace of the Church and State, as an Army is troubled by Mutineers.

The ſeducing Hereticks panders to his bed all he can, and goes up and down to vent his poyſon, to the infection of others, privily bringing in damnable hereſies.

There is a great conteſt about ſimple hereſie, whether it come under your ſword or no, in reſpect of capital puniſhment. The *o Lutherans* are negative, and ſo are very many others; *Hæreticidium ob ſimplicem aut nudam hæſin nemo unquam ſimpliciter aſſeruit*. None of us (ſay they) *p* have affected hereticide or capital puniſhment for ſimple hereſie. And *q Calvin* ſaith of *Servetus*, *vel ſola modeſtia potuiſſet vitam redimere*, that he might *have ſaved his life had he been but modeſt*. And to ſuch I wiſh fight, and not fire, let bloody Papiſts only have this brand of cruelty upon them, to confute errours by fire and faggot.

For the blaſphemous and ſeditious Hereticks, both *r Lutherans*, and others of the Reformed Churches, do agree, that they may be puniſhed capitally, that is, for their blaſphemy or ſedition; but the *ſ Socinian* ſtands out here alſo, and denies it, alledging, that the puniſhment of falſe Prophets in the Old Teſtament, was *ſpeciali jure*, by ſpecial Law granted

o *Vide* 18. *argumenta Lutheranorum apud Conradum.* Bergium *de hæreſi.*

p *Cenſura in cap.* 24.

q Calvin. *in opuſc. de Servetо.*

r *Hæreſi cum ſeditioſum & blaſphemum capitali ſupplicio dignum nemo ex noſtris facile impugnabit. Tota quæſtio eſt de hæretico ſimplici.* Meiſnerus *Philoſ. ſob. ſect.* 2. *cap.* 4.

ſ Schlichringius *pro Socino contra* Meiſnerum, *page* 457.

granted to the *Iſraelites*, and therefore you muſt not look (ſaith the *Socinian*) into the Old Teſtament for a rule of proceeding againſt falſe Prophets and blaſphemers: Nor (ſaith *e Calvin* and *Catharinus*) can you find in the New Teſtament any precept for the puniſhment of Thieves, Traytors, Adulterers, Witches, Murtherers, and the like; and yet they may, or at leaſt ſome of them be capitally puniſht; for the Goſpel deſtroys not the juſt Laws of civil policy or Commonwealths; but I will not enter upon the debate of this point, neither bringing in the Scriptures or reaſons for it, nor anſwering the arguments brought againſt it, of which arguments this I ſuggeſt (by the way) to your obſervation, that ſome of them do even *ſhip in one bottom the moral duties commanded in the Old Teſtament, and the typical ceremonies or ſhadows. Some of them* do make *a* againſt Ecclesiaſtical cenſures as well as civil, and ſome of them do carry further then haply they are intended, even to take off civil puniſhments of ſins againſt the *ſecond Table alſo*: neither do I ſee any juſt reaſon, that if the office of a Magiſtrate have any place in the matters of the *firſt Table*, he can puniſh ſedition, which is againſt his own name or dignity, and ſtand ſtill and look on with his hands tyed, whiles the name and honour of the great God is openly traduced or blaſphemed.

e *Calvin de Scrveto in opuſc.* Catharinus *in* 3. *Titus* 10.

a Which *Eraſtus* denies not as to Hereticks, or ſuch as keep not the faith, *Theſ.* 9. & 10.

For the *ſeducing Heretick*, he is to be prohibited and reſtrained: You will not ſuffer a man that hath a running *plague-ſore*, to go abroad to infect, though his ſhutting up be not in way of puniſhment, as if he was puniſht becauſe he hath the ſore, but in way of prevention of contagion, as the reſtraint of the Leper was. You pull down *another mans houſe, and that juſtly*, when 'tis on fire to prevent the burning of the whole Town; one way to put out the fire in the Oven, is to ſhut it up. Many errours and hereſies would die of themſelves if they had not free vent. *Fulſi doctores Sathanæ Lenones*, ſaith *Calvin*: Falſe teachers are the Devils Panders: Would you ſuffer Panders to come into your houſes, and ſolicit the chaſtity of your children? Would you

suffer *Mountebanks* to sell poyson upon a stage, to destroy the bodies and lives of people? This the [b] *Remonstrants* in scorn call our *palmarium argumentum*; but it is not to be despised, as if it was void of reason. You that are Christian Magistrates should not forget the souls of them that live under your shadow: There is a [c] learned man who argues against the punishing of Hereticks *with death*, and pitches upon this as the *solida, vera, certa, ratio*, the solid, true, and certain reason why other flagitious offenders are to be punisht, but not Hereticks; because Heresie (saith he) is the *errour of a depraved mind*, an intellectual errour: but other moral vices arise from a *depraved and corrupt will*, and the *errour* of the understanding is not (saith he) to be punisht with death, but that it is to be restrained from spreading and infecting, the comparisons which he brings in do fully signifie. For you would not (saith he) put a Physitian to death, as a murderer, who upon meer mistake gives his Patient a potion of poyson instead of good medicine, nor a mad man that breaks out, and kills, and slays such as he meets with, because this proceeds from læsion of his understanding, though I do not concur with this supposition, that heresie is a meer act of the understanding, for it hath its denomination from the act of the will *choosing the errour*; yet thus far I go with it, that such pretended Physitians as hold that to be wholesome which is poyson, and minister it to their Patients, are not to be *licensed to practise*, nor such mad men suffered to be loose to *exercise their fury*: damnable heresies can never be prevented, if false teachers may have liberty to bring them in. Its one thing to suffer *Jews, Turks, Papists, Heretickes*, to live in the Kingdome or City, and another thing to give them liberty or freedome of Trade, to open their shop, and call in Customers to buy their destructive wares: *Them that hate them* that hold the *doctrine* of the *Nicolaitans*, *Revel. 2.* *Thou sufferest* that woman *Jezebel* which calls her self a Prophetess, to teach and to seduce my servants, was a sore charge laid by Christ upon those Churches.

Nor is it the Pulpit which can keep off the infection

whiles

b *Examen censuræ, page* 285.

c *Minus Celsus in disputatione de hæreticis, &c. pag.* 194. *&c.*

whiles the poyſon is carried up and down in books, and cryed at mens doors every day, in which there are many ſtrange doctrines going abroad open-faced, and ſome more ſtrange which he vailed, and dropt into the Reader by inſinuation, there ſeem to be very ſtrange dreams about the manner of Chriſts being in the Saints, and Gods being manifeſt in their fleſh, and about the Kingdome of the Saints, and the licking of the duſt of their feet by the world. There are myſteries, if the world was ripe for them: I take notice of one thing in a late book which hath a very ill aſpect, brought in by way of enquiry, what is meant by the word *Scriptures* when it is aſſerted, that the denying of the *Scriptures* to be the *Word of God*, ſhould be holden *worthy of death*. For ſaith the Author, either the *Engliſh Scriptures*, or *Scriptures in Engliſh*, are meant by the word *Scriptures*, or the *Hebrew* and *Greek* Copies, or originals. *The former cannot be meant* with reaſon, becauſe God did not ſpeak to his Prophets and Apoſtles in the Engliſh Tongue, nor doth the Engliſh Tranſlation agree in all things with the original, or the true ſenſe of it; *nor the latter*, for the greateſt part of men in the Kingdome do not underſtand or know them. If this *dilem* be good, what is become of the *certain foundation* of our *hope*, or *faith*, or *comfort*; how can we ſearch the *Scriptures* without going firſt to ſchool to learn *Hebrew* and *Greek*, Its well known that our Saviour himſelf, and the Apoſtles, do uſually cite the *Greek* Tranſlation or *Septuagint*, when they quote the Scriptures of the Old Teſtament, and yet that Tranſlation had many variations in it from the original, and haply more then our Engliſh Tranſlation hath. The Apoſtle citing a place out of the *Septuagint*, where they expreſs not the original κατὰ γρὰφὴν, ſaith περιέχει ἐν τῇ γραφῇ, it is contained in Scripture, 1 *Pet.* 2. 6. And there is no queſtion but the *Helleniſts* and *Weſtern Jews*, ſcattered up and down in *Greece* and *Italy*, &c. uſed the Greek Tranſlation of the Scriptures in their Synagogues, as appears by the confluence of the Greeks and Gentiles to them who underſtood not Hebrew; and yet they of *Berea*, a City *a* of *Macedonia*, are commended for

a *Plin.* lib. 4. cap. 10. Βέροια πόλις μακεδονίας. *Steph.* περὶ πόλεων.

searching

searching the Scriptures of the Old Testament, and examining of *Pauls* doctrine by them: and in that search there were *Greeks* that bare the *Jews* company, as appears, *Act.* 17.11,12. And what Scriptures could they search, but *the Scriptures of the Greek Translation.* I could easily demonstrate, that the Scripture calls the Original translated, *Scripture*, and not without just reason; for the *Scripture* stands not *in cortice verborum*, but in *medulla sensus*; its the same Wine in this Vessel which was drawn out of that. Translations are but vessels or taps (as I may call them) to set *Scriptures* abroach; as for faults and errours in that Translation, if that argument be able to batter and make a breach, let it but have rope enough, and it will make as great a breach in the Hebrew; for when you come to find that there are *variæ lectiones*, and that in the Margent truer then that in the Text, as in that famous place *a Psal.*22.17. or shall question the true pointing or printing of the original, whether will not this wild argument run away with you, until you come to find the *very original* written by the Prophets own hand, or by the hand of some *amanuensis* infallibly directed and guided; The *Scriptures expresst in English are the Word of God.* The deficiency of exact translation of this or that particular word, doth not invalidate the *Canon* or body of the *Scriptures.* But I shall not further proceed in this chase, I have but a word or two left, and that is to exhort you to quicken up your zeal for God and his truth: search out and remove the obstructions that are in and amongst your selves, whether *private ends or State ends*, or whatsoever they be. Let not *Reformation* and Religion be cryed up for design, and to *serve turns*, but settle it speedily. Send forth the *Confession*, that it may testifie to the world, that you hold the form of sound and wholesome words; let some government and order be established; *Religion* is the *ball of contention*, *many mens hopes* lye in our *differences*, and their interests are served upon them. We have profest enough for Reformation and Purity; and have covenanted to endeavour it. The *world is weary of words*, they look for fruit; let this day set an

a כארי in textu כארי in margine. Vid. Foord in Psalm 22.

an edge upon you. No man take a *break-faſt* of this *faſt*, let not our ruine be under your hand, There was a *But* in *Naamans* ſtory, he was ſuch and ſuch a man, *but a Leper*; you have done worthily, covenanted ſeriouſly; *But* the matter of Reformation lyes moſt of it as yet in the Covenant, and is but little crept out of that ſhell; It may be the fooliſhneſs of many opinions on foot, makes you ſlight them, as *a* *Calvin* ſaid of *Servetus* his firſt onſet, *ſecurum me reddidit ipſa dogmatum fatuitas*: But be not ſecure, *b* a great fire may riſe out of a ſmall ſpark. Let the ſouls of ſo many thouſands of the people be precious in your eyes, and the Lord make your name like the name of thoſe that have built the Houſe of God: I pray you let me not be underſtood to ſhip in one and the ſame bottom every errour or miſtake with damnable hereſies: Some differences in opinion are as the ſtrivings (as *c* one elegantly ſaith) of one *Iſraelite* with another, and theſe *Moſes* quiets and parts them fairly, and ſome (namely hereſies fighting againſt the very foundation) are like the *Ægyptian* ſtriving with the *Iſraelite*, whom *Moſes* ſmites down. There muſt be differences made between *errour* and *hereſie*, *erroneous* and *Heretick*, *ſeducers* and *ſeduced*. I would I might entreat, nay preſs it upon thoſe that are called pure *Independents*, that they would zealouſly and ſincerely declare againſt the doctrinal errours and hereſies of theſe dayes, that ſuch pernicious opinions may not ſhelter themſelves under their name or wing, nor ever any indulgence or toleration be either deſired or granted upon ſuch a reaſon, as all may come in at the ſame breach or port, for that would be but a ſelling of the Church into a *liberty* of being in *captivity* to *deſtructive confuſions and errours*.

a Calvin *in* c. *puſc* de Serveto.

b ἀπὸ σμικρᾶς σπινθῆρος μέγα πῦρ. Socrates lib. 1. de Arrio.

c L. Verulam: Advancement of learning.

FINIS.

Πειθαρχία

OBEDIENCE TO MAGISTRATES,

Both Supreme and Subordinate.

In three SERMONS,

Preached upon the Anniverſarie Election-day of three Lord Majors ſucceſſively, *viz.*

Sr. THOMAS VINER, Elected, *September* 29. 1653.

Sr. CHRISTOPHER PACK, on the ſame day, 1654.

Alderman JOHN DETHICKE Eſq. now Lord Elect, choſen the ſame day. 1655.

At the Church *of Lawrence Jewrie London,*

Together

With a fourth *Sermon* tending towards a deſcription of the *corruption of the mind*, Preacht at *Pauls* on the 24th day of *June*, 1655.

By *RICHARD VINES.*

Be wiſe now therefore, O ye Kings, be learned, ye that are Judges of the earth.
Kiſs the Sonne, &c.

LONDON,
Printed for *Abel Roper* at the Sun againſt *Dunſtans* Church in Fleetſteet, 1656.

8

To

The right Honourable

Sir CHRISTOPHER PACK,

Lord Major of the Citie of *London* *and the Honourable Court of Aldermen there.*

RIGHT HONOURABLE,

IN compliance with your Order, and my own dutie; I have imbarked into this ſervice of committing theſe Sermons to publick view, which did both receive life at firſt, and do now begin to

walk abroad by your Command, not doubting of the ſame *Candour* from your eye, which was afforded by your ear, there being little in them that might commend them to the world, or You, beſide their ſeaſonableneſſe to the Occaſion, and time in which they were born.

Though the Government of this Citie be worthily renowned through the world, yet it muſt be acknowledged unto the good will of Him that dwelt *in the Buſh*, that our eyes have ſeen, and do ſee this our *Ieruſalem*, a quiet Habitation.

And though the Magiſtrate be called the *Corner*, the *Shield*, the *Nail*, the *Stay*, *&c.* of the Common-wealth; yet all things would doubtleſſe ſoone ſwerve into Anarchie and diſcompoſure: if he that puts a Bridle into the mouth of the Sea, ſhould not ſtill the querulous

querulous diſpoſition of the People, and make them ſubject.

There is one thing which makes the burthen of this great people ſomewhat more tolerable (as I hope) and that is Religion, planted within your Juriſdiction, which teacheth ſubjection for Conſcience ſake, even to the moſt Moroſe, much more to the Godly and benign Magiſtrate.

For ſober Religion, teacheth us to obey the Miniſter, and Sword-bearer, of God; both for the Lords ſake, who giveth him his Commiſſion, and for our own, who receive the benefit: And indeed, no man that is wiſe for himſelf, would if he might either lop the Tree, whoſe ſhaddow ſhelters him, or goe about to weaken ſubjection, and ſo pluck away the Ivie from the Tree that ſupports it, eſpecially, when He that climbs the Tree, doth it

not to fill his own pocket, but to ſhake down the fruit to them that are under it. But (my Lord) I muſt not make too great a porch to a ſmall building, and therefore ſhall onely ſay this, that a publick *Spirit* moſt becomes a *Publicke Perſon*; and that the whole work of Magiſtracie is a ſelf-deniall; ſo as if he keep that in his eye, that he is to rule *propter Dominum*, his example will the better teach the ſubject to obey, *propter Dominum*, for the Lord, and the true Bounds and Bonds of this Relation between Magiſtrate and Subject ſhall be inviolably kept; which ſhall be the prayer of your Honours

Octob. 15. 1655.

moſt humble ſervant in the Lords work,

RI. VINES.

The Reader is desired if the Printers mistakes following be not corrected to his hand, that he will take notice of them in the reading.

In the first Sermon.

Page 4 line 3 read ὑποταγὴ, p. 5 l. 22 r. seated, p. 9 l. 24 as supream, p. 11 l. 8 r. οὐλαχες, l. 22 r. the misery, p. 13 l. 17 r. ὑποταγὴ, p. 14 l. 20 r. they shall be taught, p. 16 l. 13 r. sweetens, p. 21 l. 5 *dele* not, p. 22 l. 18. r. it would, p. 23 l. 15 r. *nostra aliena*, p. 24 l. 28 *dele* he. p. 25. l. 13 r. tolerably good.

In the second Sermon:

P. 2 l. 24 r. tho, p. 3 l. 12 r. Pestsand, l. 26 r. ἐλεύθεροι, p. 9 l. 19, r. ἐναρετίας, p. 15 l. 26 *dele* no, p. 16 l. 6 r. ὐδὲν.

In the third Sermon.

P. 11 l. 4 ἰδίοις δεσπότοις.

In the fourth Sermon.

P. 2 l. 20 r. Christ: l. 25 r. ζηλῶ, p. 3 l. 23 r. degenerate, p. 4 l. 13 r. of liberty, l. 27 r. for its p. 6 l. 6 r. unleavenednes, l. 20 r. conversational, p. 11 l. 31 r. leave. P. 14 l. *uls.* r. not so, p. 15 l. 23 r. *ergo*, p. 17 l. 4 r. a simplicity, p. 19 l. 4 r. woing to, l. 21 r. over again, p. 20 l. 17 r. *mihi*.



Subjection to MAGISTRATES both Supreme and Subordinate.

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1 Pet. 2. 13,14,15,16.

13. *Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King as ſupreme,*

14 *Or unto Governours as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well.*

15. *For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men.*

16. *As free and not uſing* (or not having) *your liberty for a cloak of maliciouſneſſe, but as the ſervants of God.*

NO inſtructions are directed in the Apoſtolick Epiſtles to Civil Magiſtrates, as Chriſtian, for none of them (eſpecially which were in Supremacy) were ſo at that time.

Husbands and wives, fathers and children, masters and servants, have their particular instructions delivered into their hands; but as for Magistrates, though their authority and office be strongly maintained, yet it is the subject that is especially spoken unto, and charged with subjection, by pressing Arguments; that so a Christian, who by his Christianity, is *bonus vir*, may by his due subjection to that ordinance of God and man: the Magistrate, be *bonus Civis*, a good Common-Wealths man.

Nor are the Arguments more pressing, then the occasion; for the Jewish Christians (unto whom dispersed, after the dissolution of their own estate, through the *Asiatique* regions, our Apostle is thought to write) were not quit of the reliques of that old ferment, which generally sowred that whole Nation, (*viz.* a mutinous and froward disposition to all Magistracy) besides their own; with which scab they might infect other Christians, who had both plausible Arguments, and great temptations to conclude it very incongruous, that the subjects of the kingdome of Christ, called to the best and highest liberty by the Gospel, should submit themselves to the sword and scepter of Infidels, Tyrants, Persecutors, whose laws forbidding the profession of the Gospel; or commanding abhominable Idolatry, they were obliged by a greater obligation, and upon a higher penalty not to obey; and that was the very reason, that the Heathen calumniated them with open mouth, as absolute pests of the Common-Wealth, enemies of mankind, subverters of all Authority.

1 *Pet.* 1. 1.

Our Apostle though writing (as it is said) under *Nero*, whose universal wickedness, and particular cruelty against

against Christians might give the greatest advantage unto temptations of disobedience unto, and scorn of his authority; doth yet call for subjection to authority of whatsoever form or degree, both Supreme, and Subordinate.

For having given forth general Instructions unto all Christians for a Godly conversation. ver. 11, 12. he descends to relative duties of subjects to Magistrates, of servants to Masters, which as then they were most questionable, so they are alwayes most burthensome; and he calls for them as parts of a Godly conversation. *Sins against our relations as in all men unnatural, so in a Christian they are scandalous.* A child, a subject, a servant, not better for his religion in the duties which their relation doth bespeak, is so far from being an ornament to his profession (as the meanest may be) that they bring shame upon it, and are in some respect worse then an Infidel. *Titus* 2. 10.

This duty he teaches in the 13. and 14th and he perswades in the 15. and 16. verses, moving them as they were Christians, to muzzle the mouthes of ignorant and foolish men, that study to take, or make all occasions of calumniating their profession, *for so* saith he, *is the will of God*, ver. 15. and removing that argument which as Christians they might stumble at, *viz.* their Gospel liberty, he grants verse 16. and then excepts against the abuse of it, *As free and not using your liberty as a cloak of maliciousnesse:* for it is a liberty from sin, not to sin; a liberty to serve God, not to disobey the Magistrate, who is the Minister of God. A liberty from obedience to Magistrates or Masters, *contra dominum*, but not a liberty from subjection to them, *propter Dominum*, as the text saith.

In the 13. and 14. verses you have.

1. The Magistrate ὑπεροχὴ his dignity and office.

2. The subjects ὑποταγὴ his duty and subjection.

The Magistrate is lifted up *supra alios*, above others in authority; but his office is *propter alios*, for the benefit of others that are in society: And you have,

1. The denomination of the Magistrate, he is called the *ordinance of man.*

2. The distribution of his authority, into supreme, and subordinate, whether to the King, &c. or unto Governours sent by him.

The subjects duty is encouraged, 1. By the grand motive thereof; *For the Lords sake.* 2. The great benefit that redounds unto the society by the Magistrate, *viz.* the punishment of evil doers, and the praise or protection of them that do well. From what is said of the Magistrate, we may observe,

1. That the civil Magistrate is the ordinance of man.

2. That this ordinance of man is more then one, *every ordinance of man.*

3. As namely, the Supreme Authority over the place governed, and the Subalterne, or intermedial: The King or Governours.

4. This office or authority, is exercised respectively in *things*, punishments and praise, and towards *persons*, evil doers, well doers; *for the punishmen,* &c.

From what is said to private persons, or private Christians, we may also observe.

1. That they are enjoyned subjection to the Magistrate.

2. To every form or degree of civil Magistracy.

The

The motive unto this subjection is, *for the Lords sake.*

4. And the common good of mankind, or of the society wherein they live.

The explication of these shall be singly made, the application to the present occasion, shall be joyntly from all of them together.

The Civil Magistrate is a humane ordinance; *Obser.* 1.

This denomination is not elsewhere given to him, nor the word κτίσις signifying creature, or creation, in Scripture so used, yet it is good and proper language, they use to say *Creare consulem* &c. to create a Magistrate by suffrage or election. It is a creation which you are going about this day, and the Lord Major (it is not spoken *per κατάτομην* by diminution) is a creature of man for the civil Magistrate (not properly the lawes of men) is thus denominated as is plain by the distribution made into supreme, and subalterne, and by the punishment and praise belonging to his office, which point out a person, or an office called by this name; And why ordinance of man? Government is sealed in, and managed by man, and so is an ordinance of man *subjective.* It's exercised and conversant about men, and so it is an ordinance of man *objective.* It's ordained for the benefit of men and so it is an ordinance of man *finaliter.* But in these sences an office immediately set up by God, suppose an *Apostle* in the Church may be called (as I do not find it is) an ordinance of man, therefore our Apostle writing to Christians that were, or might be scattered into divers Countries where they might find divers forms, and kinds of Civil Government, and divers degrees, and rankes of subordination of Magistrates doth specially

signifie

signifie that the designation of the formes of Government, and the persons governing, with all their varieties one from another, are the ordinance of man modelling, and moulding their policies by their wisedome, for their good, nor is this contrary to *Paul*, who tells us that the higher powers are ὑπὸ Θεῦ of God as the Efficient ἀπὸ θεῦ from God as the first and highest of the Rank and Series, so the circles of the water are one from another, all from the first mover, Magistracy abstractly considered, is not an Ordinance of man, but of God; Man may create the Magistrate, the Magistracy is of God; not onely by permission, for so are tyrannies, violences, exhorbitancies of the power, nor by approbation onely, for then Magistracy should owe more to man the maker, then God the approover; nor onely by suggestion of it to our nature, wherein there is so universall an instinct towards Government for relief of our weak and impotent nature, more unarmed then bruites, and so undefensible, that *Aristotle* confest man to be φύσει πολίτικον by nature inclined to society, but it is of God, by institution and appointment, by a silent word, *Dixit*, he said, *let there be light*, *Dixi* Psal. 82. 6. *I have said ye are gods.* And this is the word of God which comes unto the Magistrate, as Christ saith, *John* 10. 35. and so is the Minister of God, saith *Paul*, and to be obeyed, for the Lord, saith my text: *Marital authority is of God*, yet the woman hath a free choice and consent in taking of an husband, and then is her subjection and obedience due by vertue of Gods institution; you bring your Plate to the mint, it's stamped with the superscription, then it's called *Cæsars coine*, the *States money*, because it's currant by their authority. From the

Rom. 13. 2, 3.

the several sense of these words which may be all true, though not all apposite; I inferre two things.

1. That they which are for extirpation of all Civil government, do seem to have put off humanity, and to have extinguish'd that universal sence & instinct of all nations & of mankind; what are your Cities and Common-Wealths but heaps or heards of men rather then societies; companies may be of beasts, societies are of men: If there be societies, there must be laws; if laws, there must be Magistrates; the law gives life to the magistrate, the Magistrate life to the law; Angels are occasional, Magistrates are standing Ministers of God. He *needs* the agency of neither, he will *use* both.

2. This title is not given to the Magistrate in disparagement or diminution, that had been no fit Argument to enforce subjection; but it shewes the favour of God in giving this *Magna Charta* to humane societies, as to choose such formes of Government, and such persons for Governours, as he may stamp with his Authority for our good; *non potestatem, sed regem orat Respublica*, the Common-Wealth creates not Magistracy, but the Magistrate; I would have better thoughts of a Magistrate in a Common-Wealth, then of a King in a Comedy: there is a *propter dominum*, for the Lord.

This Ordinance of man is more then one, for it is said, to every Ordinance of man; there are divers kinds or formes of Civil Policy, several in divers places, diverse in the same place, as *Tacitus* tells us in Rome. The Eastern Countries generally addicted to Kings, *suus regibus Oriens*, saith he, in *Tacitus*; *Athens*, *Carthage*, *Rome*, famous Common-Wealths. The Israelites *Observation 2.*

elites had ſome variations, but now under the Goſpel it's a general Maxime. The Principles, the Profeſſion of the Goſpel, though abhorrent from heatheniſh religions, yet is conſiſtent with all manner of Civil Governments; the Jewiſh religion could not ſo well conſiſt with other Policies, but the Goſpel, which may be preached through the world, bids no defiance to the Civil magiſtracy. All the Kings and Judges of the earth may kiſſe the Son without loſſe or detriment to their dignities. It ſets not the ſlave free from his maſter, but makes him a better ſervant, It ſets not the ſubject free from his ſuperiour but makes him a better ſubject, this is a good gueſt that meddles not with the houſhold government where he lies, but payes well for his entertainment, you hear Chriſt ſay, give to *Cæſar*, not take from *Cæſar* that which is *Cæſars*; therefore they muſt needs be miſtaken that will have the Goſpel conſiſt with no Chriſtian Magiſtracy, which may well conſiſt with any.

Obſ. 3. The Civil Magiſtrate is either Supream or Subordinate, and both are called the ordinance of man, both to be obeyed for the Lords ſake, whether to the King as ſupream, or to Governours as ſent by him. The King here meant is *Cæſar* the *Roman* Emperour, under whoſe Empire thoſe Countries, 1 *Pet.* 1. did lie, for howſoever the name of a King was hateful to the *Romanes* after the *Regifugnum*, yet the Greek Writers do frequently call the Emperour Βασιλευς King and ſo the Scripture, *Joh.* 19. 15. χ ὁ ουκ βασιλέα εχ μν καισαρα. we have no king but *Cæſar*, and in what hand ſoever, one or more, that the Headſhip or Supremacy lies, the Scripture calls that ſoveraignty, Kings, *Revel.* 17. 10. The ſeven heads are ſeven Kings, and thoſe were ſeven Sove-

Soveraignties of *Rome*, as Kings, Conſuls &c. many of which are numbred by *Tacitus* in his firſt page, and in ſome ſuch ſenſe may be underſtood, thoſe places in the *Judges*. There was no King in *Iſrael*, nó Magiſtrate to reſtrain ſuch arbitrary enormities; I ſpeak this upon my conſcience, neither to flatter, nor yet to elevate the authority of Kings, where they obtain, but to ſhew that no *jus Divinum* falls more neceſſarily upon that form of Government then another, and that the word tranſlated ſupream with reference to ſubordinate Governours is elſewhere, *Rom.* 13. 1 *Tim.* 2. aſcribed to all Magiſtrates, with reference to the ſubject, and may be ſo uſed here in the judgement of learned Interpreters, and thoſe words Governours ſent by him, are not (as ſome ſay) referr'd to the King, but to the remote antecedent, *the Lord*; And *Eſtius* his reaſon is, The end of ſending Governours to puniſh evil doers, and protect them that do well, was not in the eye of the *Roman* Emperour, but is alwayes in the intention of God, that they ſhould do ſo, I will not labour to deſtroy either ſence, that which aſcribes the miſſion of Subordinate Magiſtrates unto God is true and pious, that which derives their Commiſſion from the Supream, is Supream, is true and appoſite to the Text. It followes hence. *Calvin.* *Eſtius.*

That not onely Magiſtrates, but degrees thereof are needful, God hedges in the authority of the Inferior Governour, the Preſidents of Provinces, *Proconſuls*, *Curators* from contempt, they are ſent, they are Miniſters of God, Miniſters of the Supream, *under Authority*, as the Centurion ſaid, yet in command; a twopence hath the ſtamp as well as a ſhilling.

The Subordinate Magistrate brings the benefit of common Justice home to our own door, in *Israel* the small townes had a *Triumvirate*, three to sit in their gates, the Cities three and twenty, and all with dependance upon the *Sanedrim* or constant *Parliament* sitting at the *Temple* in *Jerusalem*.

That there be a Supream, whose power extends to the whole sphere is needful in the Common-Wealth, but pernicious in the Church, except it be that of Christ, which admits of no Compeer, no Second; In all Armies, all Common-wealths there must be a Supremacy lodged somewhere, else it is like a faggot without a bond, many sticks no faggot, justice cannot be finally done, and so not done, where there is not a Center to give rest, and to stop, and determine all motions, questions, quarrells, appeales, there is no order (say Philosophers) *nisi cum relatione ad aliquid primum*, without reference, or respect to some First, and therefore all Common-Wealths, for the preservation of unity and peace within themselves will have some Supremacy, which as the Center of a Circle is one, and can be no more then one, I do not mean more then one man, but more then one Supream, so our Apostle speaks of Governours, as many, of Supream, as of one.

Both the Supreme and the Subordinate Governour, their office is, for the punishmens of those that do evil, and for the praise of them that do well: this is the end of Magistracy, not alwayes of the Magistrate; he may aime at the dignity, not at the duty of his place, and clamber the tree to fill his pocket, not to shake the fruit for them that are under it; but they are set

above

above others; for others, not for themselves: for (as *Seneca* said) the Common-Wealth is not for them, but they for the Common-Wealth: they are called by names of Dignity, Principalities, Eminent Powers, Gods, as by names of duty, and that in respect of the whole Common-Wealth, Foundations, Corner-stones fathers of their country, in respect of the Church Nursing fathers, in respect of the laws φύλακες νόμων, Keepers of the laws; not Lords of them: in respect of offenders, they are Gods swordbearers, in respect of well doers, shield-bearers, healers, benefactors, this in respect of their office, but in respect of their private, they may be Foxes, as *Herod*; Lions, as *Nero*.

2 For punishment, and for praise, the Apostle *Paul* too uses this word praise, *Rom* 13.3. the praise of a private man is commendation, the praise of a Magistrate is *encouragement* and *protection*, if there were no severity in a Common-Wealth it would be quite overrun with wicked men, more intollerable then wild beasts and vermin; There was no Magistrate or Heyre of restraint in *Laish*, *Judges* 18.7. and so they became a prey easily, you cōceive not their misery of that which some call a liberty to do every one what is good in their own eyes, better live where nothing, then where all things are lawful; And there must be praise too, a Magistrates office is executed by his tongue, as well as by his hand, this is a word that might have expressed a Magistrate even in state of Innocency, wherein (some hold) there should have been *Imperium blandum* though not *onerosum*, what need have good men, Saints (say they) of Civil Magistracy the πρῶτος ψεῦδος of anti-Magistraticall men, of whom I may say as he said of *Cato*,

he speaks as if we were in *Platoes* Common-Wealth not in *Face Romuli*; if we could make men, we should have lesse need to make Magistrates, yet there would be need too, I would all were honest men that call themselves Saints; If they were all Saints, they are not all Angells, they may do evil; *Moses* had a great task, though most of his charge were Church-Members, preventing justice is an excellent part of a Magistrate: It's a point of justice to whip an idle beggar, but more excellent to prevent Idlenesse and beggary, a flock of sheep must have a shepheard, though there be no Wolves in the flock, there may be some about them. The Magistrate is no hinderance to goodnesse, which is doubled, when one is both a good man, and a good subject.

3. *For the punishment of evil doers, the praise of well doers*, and herein he speakes accurately and properly, so *Paul, Rom.* 13. 3. *If thou do evil* fear; If thou wilt not fear, *do well*; for the Magistrates are a terrour to evil works; *Pilate* spoke like a Magistrate *what evil hath he done*, The Magistrate judges of persons by their causes and their crimes; an ill man may be *right in his cause*, a good man may be an *evil doer*, suffer not *as evil doers*, saith the Apostle to good Christians, *in nostro Foro*, we call a godly man *a good man*, you upon the *Exchange* call an able and a rich man *a good man*, but as to the eye of the Law & of the Magistrate, which should be but one, men are judged good or evil by their crimes, or by their causes, not by their own persons, as the ballance tells you not wch is Gold, which Iron, but which is good weight, and which too light; and if in this diversity of Opinions among us, a Magistrate

ſtrate bribed happily by his opinion to think all of his judgement or party good men, and ſo give them the white ſtone, and turn the edge of the axe towards others, then upon that account it would follow that all the Chriſtians in the world ſhould be judged evil doers, and all of them puniſhed by the heathen Magiſtrate, and I ſhould think that the skin of ſuch a Judge was worthy to be flead off, to make a Cuſhion for other Judges to ſit upon, for I think that which *Latimer* ſpeaks off, is worn out before now, Pardon me in this expreſſion it's but againſt acceptance of perſons, in them that turn Judgment into wormwood, that either juſtifie the wicked, or take the righteouſneſſe of the righteous from him.

2. From what is ſaid to private Chriſtians.

That they are enjoyned ſubjection to the Magiſtrate whether Supream or Subordinate, ὑποταχὴ the word uſed by *Paul, Rom.* 13. *Tit.* 3. and by *Peter* here incloſing all the duties which this relation doth beſpeak; Praying for him, paying tribute to him, living under him, as Honour in the fifth Commandement; *Nullum animal*, ſaith one, *moroſius homine*, no creature more ſturdy and peeviſh then man; ſubjection is a hard duty to corrupt nature, but dominion ſweet; The Bramble would fain be King over the Trees, and calls too, and braggs of his ſhaddow, which is ſcarce able to hide a Graſhopper, and threatens fire to come out of him to burn the Cedars, *Judges* 9. 15. *Oh that ſome body would make me a Judge*, ſaith *Abſalon*; Subjection to obedience is not pleaſing, ſubjection to puniſhment more harſh, and yet ſo large is this ſubjection *Omnis anima*, Rom. *Obſervation* 1.

13. 1. *Must of necessity be subject*, ver. 5. it's not a point of liberty or arbitrary choice, if a City or such a Company of people should agree, and make an order that there should be no Magistracy, that agreement is null and void as against the Law of God, and Nature, as I suppose.

I have not read any pleadings against Magistracie in Heathen Authours, but there are such to be found amongst Christians, against Christian Magistrates; and thereby you may see what products are mis-begotten out of the Scripture, wrested, & set upon the wrack, whereby it is made to speak what it never meant, that place, 1 *Cor.* 7. *Ye are bought with a price, be not ye servants of men*, pleads, say they, against servitude and subjection, and so it doth *to mens lusts*; But it carries further then they would have it, for by that rule that there must be no servants, there must be no Masters, and then the rules given to both are void; And that place *Heb.* 8. pleads against Ministers *that should be taught of God, and not every one of his brother*; but it carries too far too, for by that rule they must not preach no more then we: Monstrous and mishapen births have been begotten upon the holy Scripture, by the unlearned folly, and unsober wit of men, and as for those prohibitions of private revenge or retaliation, *Matth.* 5. They rather argue *that God hath put his sword into the Magistrates hands for my good*, and therefore, *hath forbidden me to smite with it*; we therefore plead for subjection to Magistracie, to their Authoritie, not their lusts; neither do we by subjection to Magistracy which is of God, thereby justifie their sins,

ſinnes and enormities whatſoever.

The *Romanes* had pierced into *Aſia*, and got poſſeſſion by no better Title, then the Lion, and the Fox could make them, and the Emperours that now had conquered thoſe *Romanes*, were as wicked as the earth bore, and if ſubjection to their Authoritie had drawn into conſequence the juſtification of their Actions or Injuries, then the injunction had been very hard, and more then God, or any Magiſtrate good or bad doth ordinarily require of any Subject; the ſubjection of a childe to his Father, doth not juſtifie the whoredome in which his father did beget him.

The ſecond being already ſpoken too; I take it and the third together: The ſubjection enjoyned is to every form and degree of civill Magiſtracie, *for the Lords ſake*, this invites obedience and ſweetens, and encourages it, that it is for the Lord, by whom the Magiſtrate hath his Authoritie; for when he exerciſes it, he ſuſtains as it were his Perſon, ſtands in his ſtead, bears his Image, and is his Miniſter: It is the Magiſtrates bridle, that he rules for God: It is the Subjects ſpur, that he obeyes for God. How little doth he fear the face of a great Man that is Commiſſion'd from the Higheſt, you ſhall not be afraid of the face of Man, *for the judgement is Gods*, Deut. 1. 17. *obſer. 2. and 3.*

What an awfull command layes it upon the Subject, eſpecially, if a Chriſtian, when he ſees God in the Magiſtrate: Now he will obey, not becauſe he ſees *faſces & ſecurim*, but for Conſcience ſake; the cleareſt example whereof, We ſee in the Primitive Chri-

Chriſtians, whoſe power and number needed not to have feared the ſword, had they not more feared the ſinne of oppoſition, nor any particular example in Scripture, is clearer then that of *Ambroſe*, who durſt not ſide with *Maximus* a great Commander, though the Emperour young *Valentinian* was both an *Arrian* Heretick, and had been intollerably injurious to the Church, and to *Ambroſe* himſelf at *Millaine*: How ſecure is that Magiſtrate without his bundle of rods and axe, whoſe Subjects have Conſciences, that can ſee God in Magiſtracy, through all the Magiſtrate his ſinnes and oppreſſions. It is *propter Dominum*, that invites unto that ſweetneſſe the duty, that binds the hands, and bridles the mouth, and it is that alſo that limits the ſubjection, *For the Lord*; not againſt him, there is a laudable diſobedience; Nature it ſelf teacheth, *Socrates* to reply, as the Apoſtles did, *We will obey God, rather then you, elſe we obey not as an* Iſraelite, *but as a* Jezreelite, *that took the command and deſtroyed* Naboth. Here contrary to the ſence of all good men, and of reaſon are thoſe Paraſites of Authoritie, Court-flatterers, that can blow up Authoritie, till it be too bigg for it ſelfe, and make them beleeve they are gods, and muſt be obeyed, command they what they will.

Obſerv. The Common good of the Societie wherein we live, might be a motive to our ſubjection to the Office of the Magiſtrate who procures it: *For the puniſhment of evil doers*, and the prayſe of them that do well; If the Ship founder in the Sea, who can hope to ſecure his private Cabin, why doth

water

water forſake his own Center to run upward? but to prevent a vacuitie in the Univerſe; our own peace, lieth in the peace of the Citie; and therefore ſaith the Scripture, *Seek the peace of it*, Jer. 29. 7. The labour is the Magiſtrates, the good is ours: and it is the greateſt good that we can expect or enjoy in this life; *viz. A quiet and peaceable life, in all godlyneſſe and honeſtie*, 1 Tim. 2. Godly and honeſt they make us not, but they make our lives quiet and peaceable; through their vigilancie we ſleep; through their care, we are ſecure; through their publicke employment, we attend our private.

It is through the Magiſtrate, that we live not *more bellvino*, as a Heard of Beaſts, that every Enemy is not Maſter of our lives, that any man, (as *Auſtine*) can ſay, *Hæc Villa mea eſt*, and good men have the moſt benefit by the Magiſtrate; the miſeries of Anarchy would fall moſt heavy on them; and therefore, they of all men have leaſt reaſon to cut down the Tree, that moſt ſhaddoweth them.

Thus far for Explication, the Application followes, and firſt, generally to the Magiſtrate, and to the Subject; then particularly, with reſpect to the ſeaſon.

To the MAGISTRATE, *and that in three Uses.*

1. THat he may lawfully take the sword which God and Man puts into his hand; It is not lawfull in a Heathen hand, and unlawfull in a Christians. The sence of all Orthodoxe Christians descending from the Apostles to these dayes, makes it plain, He is the Minister of God, his sword-bearer, his sheild-bearer; Let it not be preached out of your hand by a Jesuite, in a *Socinian*, or in what cloak soever.

It's not much to be doubted, that such Emissaries have left their nests to make Proselites amongst us, for where the sore is, there are the flies; nor any wonder they should call the Pope Christs vicar, when they are at home, and Antichrist when they are here when the Devil appeared to Christ as a Devil, he comes with *if's*; *If thou be the Son of God?* when he is in the possessed, Then, Thou art Christ the Son of God, when they are at home, the Magistrate is little better then the Popes Executioner, or hangman, when they are here, they would not have the Magistrate so much, being ready by their principles, and the old revenge, to perform that office themselves; and therefore they are restless untill they accomplish that which *Demosthenes* observed, that the Wolves and Foxes would be at agreement with the sheep, but they must first deliver up their dogs, the old act is to bring Magistracy first out of

putation, and then where is their authority; let them take what ſhape, and pipe what tune they will, let not *Argus* cloſe his eies.

2. Remember that Government is not for them that Govern; but them that are Governed: not for private, but publick ends; every thing that moves, though it be a ſtone, moves to the Center of the world, you are eccentrick when either honour or wealth take you up; the ſhepheard may receive the fleece, and eat the milk of his flock, but his office is to keep the ſheep, for this cauſe, *Rom.* 13. ye receive tribute becauſe you do προσκαρτεροῦντες attend mainly and continually on Governing, *Nehemiah* upon occaſion did not take it, but yet there is that's called the bread of the Governour, cap. 5. 14.

3. If our ſubjection be *propter Dominum*, then uſe your authority *propter Dominum*, he that keeps ſheep feeds their bodies, he that rules over men that have ſouls, muſt conſider that you may not, cannot compel faith or conſcience, but you have a buſineſſe in matter of Religion, not as *Uzziah*, but as *Hezekiah* (ſaith Dr. *Reynolds*) by encouraging the Miniſters and pulling down the neſts of Idolatry, you know the fourth Commandement is directed to the Maſter, to the father, to the Magiſtrate, The ten Tribes after they had caſt off Gods Religion never had a good King, and their Kingdome unſettled and tottering, as a learned Knight obſerves from thoſe words, 1 *Kings* 14. 15. they were *as a reed ſhaken in*

the water, that moves this way and that way, and never stands quiet, and therefore let it be upon your hearts that you are the Ministers of God for Government; to punish the evil and to praise the good, and we are the Ministers of God for the reprooving of the evil, and encouragement of the good; *Moses* and *Auron* both helpful to one another, both Ministers of God in their way; and though the Church and Common-wealth be two bodies, not severally but respectively, yet one and the same man may be a member of both, and therefore the soundnesse or sicknesse of the Church, is of great concernment to the Common-Wealth, both Physitian and Surgeon are conversant about one body, the one respects the inward disease, the other the outward sore, so *Hæreticus qui errat*, is under our, *hæreticus qui turbat* under your office; we may be one without the other but not in a Christian Common-Wealth, and therefore let the one uphold the other, Ministry uphold Magistracy, Magistracy uphold Ministry, the want of the one will make too much work for the other, and let the Pole that holds up the brazen Serpent, stand, I speak as to the office of the Ministry, for their maintenance; the subject of the time for discourse, I have little to say, nor is it needful to speak to you (blessed be God) but this observe that God hath seated our Argument in every other mans breast; even in their breasts that maintain us, as if God would have them to feel their own Arguments, and acknowledge ours in their own.

The

The Magiſtrate, for this cauſe receives tribute, becauſe he attends on the Common-Wealth;

That's our Argument.

The ſouldier hath our Argument in his breaſt, who goes not to warfare at his own charge.

The husbandman hath it alſo, who plants a vineyard; who plowes, and ſowes, and doth not reap the fruit?

The ſhepheard hath our Argument at home, who feeds the flock, and eates not the milk?

The very labourer hath our Argument, for the labourer is worthy of his hire.

The Oxe if he could ſpeak (as once the Aſſe did, and reproved the madneſſe of the man) would uſe our Argument; I thraſh, muzzle me not. And are not we in theſe liſts? Yea, for if we ſowe ſpiritual things, why ſhould not we reap of your carnal things, a fit Argument for a Merchant upon the Exchange, for this is but a ſpiritual exchange, *carnal things* for *ſpiritual things*; Haply they will allow us Almes, but Scripture is not content with that word. It muſt be honour, and becauſe that might not be interpreted by a jejune reverence, it is called a double honour, let any man in his calling, ſhew a title better aſſured.

To the ſubject.

Uſe. 2. I meddle not with that great queſtion, agitated in this land in later years; which is in caſe when the Supremacy doth as it were fall a peeces within it ſelf, but with the duty of private Chriſtians to the Magiſtrate,

giſtrate, whether ſupream, or ſubordinate; and to them I ſay, pay your dutie to the Magiſtrate for his Protection; pray for them, for all that are in Authoritie, and hold up *Moſes* hands by Prayer, 1 *Timothy* 2. and be ſubject to their Authoritie, for it is of God; and as the old Proverb is, *muſt*, is for the King; ſo there is a muſt here, You muſt be ſubject to the Magiſtrate, the branches of it are lopt by very many, the Papiſts make him the ſupream, yet a ſervant to the Pope to beare up his train: The *Donatiſt* of old, and many now cry, *Quid Imperatori cum Eccleſia?* and there are in the World, that are for *Root* and *Branch*; but the Orthodox Chriſtian, neither is a Paraſite to flatter the Authority into exorbitancie, nor a demoliſher thereof.

If I had time to ſet before you the miſery of Anarchy, I would make you tremble at the thought of it, for then you ſhould ſee men as motes in a Sunbeame, fly up and down, one upward, and another down, a thouſand wayes, and neither *life* nor *liberty*, nor *propertie* could be called your own, and what ſhould *Paul* doe for his appeal to *Cæſar*, let the men and their actions be what they may, yet the Authoritie is for our good, *Cæſar noſter eſt a noſtro Domino conſtitutus* (ſaith *Tertullian*) *Cæſar* is ours, ſet over us by our Lord.

More

More particularly,

First, for you (**my Lord**) that are the ſetting Sun: It is your happineſſe that you can uſe that ſpeech of *Hezekiah*, *There hath been peace in your dayes*; I commend to you that excellent cloſe of *Samuel*, 1 *Samuel* 12.3. when he laid down his Government, *Whoſe Oxe have I taken, whoſe Aſſe, or whom have I defrauded, of whoſe hand have I received any bribe?* Go off with thanksgivings to God, and let this Citie and your own conſcience give you thanks, but withall ſet all accounts clear between God and your ſoul, and remember that a year of Majoralty may bring more ſinne upon you, then all the dayes of your life: I mean, ſuch ſinnes as are called our *noſtra lerna*, our-other mens ſinnes which are ſuch as happily a Magiſtrate little thinks of. *aliena*

Secondly, For you the Electors, I ſuppoſe you know your rule, take heed of that which is the bane of all ſocieties, ſedition and tumultuouſneſſe, and unquietneſſe, I know you may be deceived, in your choice, the Hiſtorian ſaith of *Galba* that he was *omnium judicio dignus imperio, niſi imperaſſet*, ſome mens ſins go before, & ſome follow after, and we know not what unſeen leakes may be in a veſſel, untill, there be ſomething put into it, but let your aim be right and hearts be unbiaſs'd; It's a great liberty you have to chuſe whom you muſt be ſubject unto, and a great happineſſe that you have ſo many good men to chooſe out off, we undervalue the greateſt benefits when they are common, and you lift up the hand

in:

in course many time, rather then in conscience.

In the generall, your eye should be pitcht upon a good man, and upon a fit man: for every good man is not fit for this service, nor for this time. The Hebrew Masters recount seven properties of a fit man, markt out in two places of holy Scripture, *Exodus* 18. *Deut.* 1.

First, *An able man*, that is as the word imports, a stout man, well resolved against bribes and fears perswasions and menaces, not like an empty ballance that stands tottering, and a penny weight determines it. It is a cursed Principle of Machiavels, among his other Paradoxes in policy, he would have a subordinate Magistrate, *instar molæ trusatilis*, like a hand-mill which a superiour Magistrate may easily turn round, as he will.

Secondly, *Fearing God*, for he that rules for God hath need to fear him with a pious fear: and he that fears God as a private man, will in all likely hood, fear him as a Magistrate, in serving God being a Magistrate, in those things wherein he cannot serve him, but as a Magistrate: For, *In hoc*, (saith *Augustine*,) *serviunt Reges Deo, in quo non possunt nisi Reges.*

Thirdly, *Men of Truth, or just men.* He that rules over men, must needs be just, 2 *Samuel*, 23. and he that is by giving *suum cuique*, the long coat to the Dwarf, if it be his: for default whereof, *Cyrus* his Master, whipt him when he was a Boy, because he considered in the childish controversie

that

that came before him, were like a Taylor, for whom the Garment was moſt fit, then like a Judge whoſe the coat was.

Fourthly, *Hating Covetouſneſſe*; that bribes throw not duſt in his eyes. He is the beſt Magiſtrate that is good for nothing, A rare Vertue!

Fifthly, *A Wiſe Man*; One that (as they ſay) hath his third eye; that is, Experience: For an ignorant Magiſtrate, doth juſtice by adventure, and that oftentimes is by miſadventure. It is a ſaying of *Luther*, That if a wiſe man, and a good man both cannot be had, rather chuſe a man liberally good, then intollerably ignorant; As if you were to ſeek a Pilot, a Lawyer, a Phyſician, you would chuſe ſuch a one, as in his faculcie is skilfull.

Sixthly, *A known man*; or One of good fame for Reputation makes Authoritie valued, which other wiſe is rendred contemptible.

Seventhly, *One that is of the Chief of the Tribes*, Deuteronomie 1. 15. *A Cedar, an Olive, a Vine, not a Bramble.* For three things the Earth (ſaith the Scripture) is diſquieted, A ſervant when he reigns, &c. *Nec Bellua tetrior ulla eſt.*

And for Concluſion,

You Sir, that ſhall be Lord Major in Fiftie three, as hath been a year *male*-ominated to the government of this Citie; do not you fear the Stars; every old woman that can dream a tale is not one of

the destinies: He gave this reason, why the old Oracles in his time grew silent, because, saith he, men are grown *minus creduli*, do you trust God with yourself, who hath trusted you with so great a City, enter your Office with prayer & fasting, that another spirit may come upon you; and that he that hath girt you, may bless you. Keep if it be possible the State which the City hath allowed you, as *Joseph* in Egypt did that, which the King had put upon him, for he that despiseth himself is the more easily despised by others; and let Religion have your Countenance, which hath crowned this land with so many blessings, such miraculous preservations, as are peculiar to *England*; remember whose Minister you are, that so you may have courage, and for what end, that you may maintain your comfort.

FINIS.

SUBJECTION
TO
MAGISTRATES:
BOTH
Divine and Subordinate.

Presented in a third SERMON, Preached at the Election of the Lord Major of *London*, on *Michaelmas* day, 1655.

By Richard Vines, *Preacher of Gods Word at* Laurence Jury London.

Rom. 13. 1.

Let every soul be subject to the higher power, for there is no power but of God. The powers that be are ordained of God.

LONDON,
Printed for *Abel Roper* at the *Sun*, over against St. *Dunstans* Church in *Fleetstreet*. 1655.



Subjection to Magiſtrates both Supream and Subordinate, *The Third Sermon*, at the Election of the Lord Major of *LONDON*.

TITUS 3.1.

Put them in minde to be ſubject to Principalities and Powers, to obey Magiſtrates, &c.

SUbjection to Civil Magiſtracie, even that, which obtained in the world at that time preſt upon them of Chriſtian profeſſion with ſuch cogent Arguments; as are uſed by *St. Paul, Rom.* 13.1,2, *&c.* and by St *Peter*, 1. *Epiſt. Cap.*

Cap. 2. *vers.* 13, 14, 15. doth perspicuously intimate that which *Calvin* observeth, what adoe the Apostles had to contain the new World of Christianity within the true bounds of this duty, which he calls in my text ὑποταγὴ, *obedience to Magistracie*. For

1 The aspect or influence of Civil Authority at that time, Heathenish, was very malignant to Christianity.

2 The Gospel liberty unto which the Christians were called, was by many *Pseudochristians* stretched beyond the line, and mistaken, or misused unto scandal and abuse.

3 That old ferment of the *Jews*, being a mutinous and seditions temper against all Forreigne and Gentile authority, in defence of their own ἀυτονομία, had with either Jewish Fables, *Titus* 1. 14. spread into the Island, and inflamed the natural humour thereof, which (as one observed) was always seditious, and whose infamous character given of them by *Epimenides*, one of their own, even a *Prophet of their own*, the Apostle verifies, *Titus* 1. *vers.* 12, 13. *The Cretians are always lyars, evil beasts, idle bellies.*

Whether some particular Reason at that time indisposed Christians to subjection unto Magistracie? or whether the universal pride of man aspiring *Adam-like* to a condition above himself? be the reason, that every *Absalon* aspires to be made Judge, and every thistle or bramble aspires to be a

King,

English Translation in this place, yet is applyed to obedience to God, *Acts* 5.29,32. or unto our listenings to the perswasions of men, though no Magistrates, *Acts* 27.21. I confess, that subjection and obedience in common intention of speech do not much differ.

When the word *subject* is set alone without a second, it includes obedience, *Rom.*13.1. 1 *Pet.*2. 13. *Titus* 2. *verse* 5. *&* 9 *Luke* 2.51. *Jam.*4.7.

When the word *obedient* is set alone without a second it comprehends subjection, *Acts* 5.29,&c. (I mean this of a voluntary and not enforced subjection, *Luke* 10.17.) But when both these words are used together in the same place, as they are in this text, they may be more accurately distinguisht.

Subjection relates to the person, that is supream in *place, function office*, and the contrary, or opposite hereunto is resistance; ὑποτάσσεσθαι & ἀντιτάσσεσθαι, are opposed, *Rom.* 13.2. that is, *subjection* and *resistance.*

Obedience properly relates to the Magistrate his *Edicts, Laws*, lawful and honest *commands.*

And it hath ordinarily been pleaded by honest disobeyers of unjust commands; We refuse not to be subject, we resist not, we oppose not the authority; therefore we submit our selves to the penalty of the Magistrates infliction without resistance; but we dare not, we will not perform the command enjoyned, *Dan.*3.18. and thus its plain,

plain, there may be subjection to just authority (for that is good and lawful) when there is not obedience unto unjust commands: the one being ordained of God, when the command may be contrary to, and against Gods.

The third point is *the sum of that debt*, which the subject owes to the civil Magistrate, is to be subject to him in his place or office, and to be obedient to him in his commands; I might say *honest obedience*, but that I look not to be carped, no more then the Apostles did, that gave this command to servants, to obey their masters *in all things*, Col. 3. 22. nor yet (though I acknowledge the subject, or the servant to be (as he said) ὄργανον ἔμψυχον a rational instrument) would I open a gap for every unquiet & unsober dispute, that on purpose, to shift off the Magistrates or the Masters commands, may think it enough to pretend *they are not honest*, and so the Master shall indeed be the *Master*, but the servant is the *Judge*, the Magistrate is the *Magistrate*, but the subject is the *Judge*, which indeed he is *of his own action*, by the judgement of *Discretion*, but not of the command by the judgement of *Authority*, for that would be an easie way to overturn both authority and obedience, and to leave all to the best disputant.

4 *Those to whom* this debt is to be paid, are the principalities & powers, they are *all* that are in rank of Magistracy respectively, both the Highest and the Subordinate in this Scale; *Principalities and Powers*, saith the text, ἀρχαῖ, *principalities*, that is

is ἐξοχὰς ὑπερέχουσας, supereminent, or superexcellent powers, *Rom.* 13.1. that are in higheſt orbe ἐξουσίας *powers*, thoſe that are Preſidents of Provinces, who though not in higheſt orbe of Supremacy, are yet in a neerer orbe to you, as being in the *Sphere* where you live. So the Apoſtle *Peter*, 1 *Pet.* 2.14. Commands ſubjection, whether to them he calls βασιλῆς *Kings*, ſo the Greek Authors call the *Roman Emperours*, meaning by Kings, ſuch as was at that time ἀνυπευθύνους in the Soverignty, and by ἡγεμόνας *Governours*, the inferiour Officers and Governours under the Supream, and the Apoſtle *Paul* thus expreſſes the ſeveral ranks of Magiſtrates, 1 *Tim.* 2.2. Kings, and all that are in authority.

The Point of Doctrine is,

That this debt of ſubjection and obedience is due to all that have ſhare in the Civil Government *reſpectively*, whether they be in the Supremacy or in Subordination.

The ſuperſcription that is upon a two pence, owns the ſame authority as that which is upon a twelvepence, that word, *Rom.* 13.4,6, the Ruler is, θεοῦ διάκονος, θεοῦ λειτουργὸς, *Gods Miniſter* to thee for good, Gods *publick officer* commends all Magiſtracy to us. If the Supreme Officer was like the Sun, which by his motion carries his light through his whole circuit, we ſhould need no more, but himſelf, but he is like the Sea that having all fulneſs in it ſelf, ſends from it ſelf fountains and rivers to water all the Continent whither

the Sea it self cannot come; And God while he kept the chief Government over *Israel* (as I may say in his own hand, whereupon *Josephus* calls it a *Theocracy*) did as we know, erect under himself *Judges* or *Dictators* in their neceſſities who (as one obſerves) did alwayes proſper in their atchievements, being (as I may ſay) Gods *Lievtenants*. In want of which we read, that there was no King in *Israel*, not becauſe the *Sanhedrin* did not ſit at thoſe times, but becauſe there was no Chief or Sovereign Magiſtrate that might exerciſe coercion, and work deliverance in *Gods ſtead*. As for the diſpenſation of common Juſtice they had the *Seventy*, the *Viginti Triumvirate* in the greater, and a *Trium virate* in the leſſer Towns, and thus the publick Juſtice was brought home to them, till there aroſe ſome hard matter to be determined by Appeal, whoſe judgement was final in the caſe, *Deut.* 17. 9,10,11,12.

Cuneus de Repub.

And therefore, if there be any (as there are) that think it neceſſary that the *Judicials* of the *Jews*, and that the *form* and *mode* of Government that obtain'd amongſt them be re-introduced into other States & Kingdoms they may pleaſe to conſider, that even the *Iewiſh* form was variable, that the Apoſtle *Peter* commands Chriſtian ſubjection to every *humane ordinance*, and that *Paul* ſaith, that the powers that be (that is in the world at that time) are ordained of God, *Rom.* 13.1.

Theſe are the four points, which being thus cu

ou

out shall be made up into further use in their order.

From the first of them, the Ministers duty to put the people in minde of their obedience to Magistracie you may learn.

1 This duty is charged upon the Minister as the publick remembrancer of the people to whom is committed the dispensation of sound doctrine, *Titus* 2.1. serving to keep them right in the duties of their relations towards one another, and therefore it appears that God will honour the standing Ministery with this publick service, that the flock may not stand at any mans *courtesie* that will feed them (I say not poison them) but expect it from some hand of standing duty, and it appears that our Antimagistratical men, do for the same reason cry down the Ministery, as *Demosthenes* observed the sheep were required to deliver up their Dogs that wakened them by their barking at the comming of Wolves or Thieves.

2 A faithful Ministery is very useful to Civil Magistracie in discharge of this office of putting the people in minde of their subjection to authority, for commonly people are querulous and waspishly froward against authority, and subjection to mans nature is grievous, good service doth the Minister of Gods Word do for the Magistrate, who is also called the Minister of God in bearing of his sword, and let these two Ministers like twins supporting one the other flourish and live toge-

ther, good service doth the Minister also for the people in warning them of their duty, and of their doing it for conscience sake, for heathen Kingdoms and Policies that want this office of remembrancers do usually more obey for wrath then conscience. Oh! let not the Minister of the Word who is their Remembrancer cut the girdle of this relation between Magistrate and subject by blowing the one up into Tyranny, or laying him low into contempt or contumely, or by pulling away the other, *viz. the subject* as an Ivy from the tree that supports and sustains it, for surely you ought not to turn your *host* out of dores, that gives the Gospel house-room and hospitality in his Territories, no though he were a Heathen, *va soli*, woe be to either of them that is alone, I know and am sorry that the Pulpit which is the Watch-tower whence this Remembrancer gives warning, is sometimes so partial and so passionate as rather to seem to blow *Sheba* his Trumpet, or to throw dirt in the face of Authority, for I believe that God hath put this office on the Gospel Minister, partly to sweeten and make the Gospel acceptable to States and Magistrates, which otherwise as a *Rustefeau* would (to speak humanely) have been hunted out of all places.

I confess, it is not our place as the Heralds to blazon titles, or pragmatically to model forms and modes of Policy, such have produced unhappy *Empericks* of the Body Politick, as unhappy a

Abiathar in being factor for *Adonijah*, 1 *Kings* 2. 26. or as *Phaeton* undertaking the Chariot of the Sun, but our office is to put ſervants in mind to be ſubject *ἰδίοις δεσπόταις*. 1 *Tim*6. 1. to their *own* maſters, & wives to be ſubject, *ἰδίοις ἀνδράσιν*, 1 *Pet*. 3. 1. to their *own* husbands, ſo the people to be ſubject to their *own* Magiſtrates, *viz*. the *powers that be* in place and poſſeſſion of Magiſtracy. And therefore according to their partiality and fancy do cry up a Magiſtrate, that is of their own *party* or *opinion*, and the ſame man they cry down that is *otherwiſe minded*, ſeem to me to miſs the true grounds of ſubjection to him, which *Sophocles* hit better upon, ſaying, what then? Muſt we obey? Why not, ſaith he? *ἐχθροὶ γάρ*, for they are Rulers in place of Magiſtracy, and the Apoſtle ſeems to hold to this rule, for he checks his own miſtake of calling *Ananias* the High Prieſt, *whited wall*; by alledging that text of ſpeaking evil of the Ruler of his people; and yet it is probable he knew not that he came into that place by lineal ſucceſſion, but irregularly and ſurreptitiouſly, as moſt of them had done ſince the time of the *Macchabees*, and our Saviour told the captious *Jews*, that they receiving *Cæſars* Coine a ſigne of his Soverignty muſt in reaſon give to *Cæſar* what was his.

3 God is the countenancer and approver of Civil Magiſtracy, as appears in that he will have the Miniſter of his Word to put the people in mind to be ſubject to it, for it is the *ordinance of God*, *Rom*. 13. 2. and as the *Romans* made the Tribune

bunes ἀσύλους, inviolable, so hath God secured Magistracie from resistance by denouncing damnation to *resisters*, God will maintain his own Ministers, and such are Magistrates though Heathen, but you must distinguish between the function or office it self, which maintains peace and safety, a peaceable and quiet life in godliness and honesty, and between the unlawful commands and lusts of the Magistrate, we may not resist the office, we must not obey the unjust commands. If *Jeroboam* set up his Calves, or *Nebuchadnezzar* his Image, *We will not serve thy gods*, *Dan.* 3.38. is the best answer, our disobedience is our best obedience. God hath countenanced and honoured disobeyers of sinful commands, as we see in the three Worthies, but God hath not favoured seditious perturbers of the Magistrate, as we see in *Absalom* and *Sheba*, &c.

From the second point I shall comment to your further satisfaction two things.

1 Let no professed Christian imagine himself to be by his Christianity the more free, or exempt from the civil authority, that is over him though it be Heathenish for this you shall neither learn from the *head*, nor from the *Doctrine* of our Christian profession. Our Lord Christ for his part acknowledged that *Pilate* his power over him was given of God, & our doctrine is, that every man wherein he is called must therein abide with God, 1 *Cor.* 7.24. not forbidding a man thereby to better his condi-

on (if we may) but to use it rather, *v.* 21. but shewing that his priviledges though they be great, yet are they spirituall, and that his outward condition and state is not changed, or bettered by becomming Christian, the wife is not freed from her heathen husband, the bond servant is not made free from his master, the Subject not exempt from his tyrant, nor the prisoner from his prison, for then the Gospel hook would catch *self-ended* persons for the bait sake, but we have a better rule *religio christiana non tollit ordinationes politicas* the Christian religion doth not abrogate the wholsome ordinances of the State.

2 Neither doth Christianity, prohibit a Christian to be a Magistrate, nor a Christian subject to pay him subjection, It is true unto the unlawfull commands either of the heathen or Christian Magistrate it may be pleaded in barre, *Acts* 5.29. We ought to obey God rather then men, but it was a piece of that desperate Doctrine of those *Pseudo-christians* the *Gnosticks* to please their deluded followers and themselves by promising liberty, 2 *Pet*, 2.19. An egge of the same bird was that *fury* (call yee it) or *delusion* of those Rustick Peasants, Libertines of *Germany* in our ancestors days, who arose in such swarms to take the sword out of the Magistrates hand to put it into their owne scabbard, and to level their estates, into more plainness and evenness, pretending that the sword of civil Authority becomes not a *Christian hand*, nor

nor do we say they find it in such a hand in all the New Testament as if it might please them to have *Pilate* a Judge because he judged Christ; no other must fit us. But shall we thinke? that *John* would not forbid the Publican his office as if inconsistent with Christianity, and Christ hath forbidden the Magistrate his; Are the Jewish Magistrates called *Gods*? and do the Prophets call them *Shields* for their protection, *Corners* for their support, *Nayles* for their uniting of the people. *Zac.* 10. 6. *Isa.* 22. 23. *Hos.* 4. 18. Doth the New Testament call them *Dignities*, *Principalities*, *Powers*, yea the very heathen Magistrates, *Ministers* and *Officers* for *God* and for thy *Good*. *Rom.* 13. Doe the Heathens *Plato* and *Homer* call them σωτῆρας ποιμένας, *Saviours* and *Shepheards* of the people, (for so they are by the intention of their office and place, though they be *Nero's* for blood and lust,) and shall they that are promised to be nursing fathers, *Isa* 49. that are commanded to be so wise as to kisse the son, *Psal* 2. that are prophesied to tread upon the Heathen Empire, and crush the bloody Dragon, be unfit to make nail in the Gospell Commonwealth?

What must we turne our direction crosse to the Apostle, and put Christians in mind not to be subject to Christian Magistrates, and make them incapable of Government of Christians that are most fit for it, and for whom we must pray that we may live, a peaceable life in all godlinesse and ho-

honeſty, for this is good and acceptable in the ſight of God, our Saviour, 1 *Tim.*2.13. *Qui regnadat cœleſtia, non adimit terrena*, Will Chriſt take mens kingdoms away if they turn Chriſtians? Will he that is King of Kings have under his Empire no Chriſtian Kings? ſurely the Apoſtle commands, 1 *Tim.*6.2. Thoſe ſervants that have believing maſters, the *rather to do them ſervice*, and why the ſubject that hath a believing Magiſtrate ſhould not do ſo too, I know not. In fine, I might argue againſt this *denial* of Chriſtian Magiſtracie by argument drawn from the ſcandall which it draws upon Religion (whereof Chriſt teaches every Chriſtian to be chary, *Matth.* 17.27.) but that I finde this kind of Libertines are not much moved with ſuch arguments, nor are they much in date or in requeſt with many that moſt pretend to holineſs, in theſe times.

I have uſed this length upon this place of Doctrine, not becauſe the ſober part of men (as I hope) do much need it, but as the Apoſtle ſaith, 2 *Theſ.*2.2. *That you be not ſoon ſhaken in minde, as that the day of Chriſt is at hand*, ſo I ſay to you that you be not ſhaken in minde, as that the Kingdom of Chriſt (as ſome ſay) was at the threſhold, even now in 1656. For as its ſaid, *Luke* 17.20. this Kingdom comes not with obſervation. Its a *Jewiſh* fancy to look for ſuch pomp and ſplendor as temporal Monarchs are furniſht with; It is within and already (ſaith he) *amongſt you*, for my Kingdom is not of this world. It was ſet up in the days

of those Kings (as *Daniel* saith, *Cap.* 2. 44. and shall never be destroyed, but certainly that such a temporal Kingdom of Christ is so neer as shall put down the temporal civil Magistracy as now it obtains, as Tapers that are eclipsed by the Sun, or Candle-rushes put out by Torches, is more then I can affirm, and hath some unpleasant reflexion upon the Magistracy Christian.

From the third Point observe:

That this great debt of subjection and obedience be duly paid without grudging, two things call for payment. 1 The command of God whose Officer the Magistrate is. 2 Your own good by whom you sleepe, you walke, you are masters of your own, you are Masters of your lives, you hold all these at this Rent-service, your subjection. There is a certain light in mans minde, that tels them they cannot live together in society without this *nail*, the mutinous members that rose up against the belly for eating up their labours were quieted by this oratory, that it did but digest the meat for them, nothing more pernicious then the inferiour his refusal of obedience to the Magistrate, especially you that are Christians have *most benefit* by Magistracy, for you are exposed to more envy of wicked men by your profession, and are by your principles more unarmed from private revenge.

Besides that, you hold your Religion, your greatest treasure in peaceable possession by his inspection and protection, except the Magistrate shall

shall profess himself a *Gallio* that cares for no such thing, or be like *Esarhaddon*, that sent into the Kingdom of subdued *Israel*, a mixture or gallimaufrey of several Religions in designe, *ut in communi consulere non sineret religionum diversitas*, that is, That diversity of Religion might hinder common counsels.

But this Province, I confess, properly belongs to the Sovereigne, though for the executive part to every Magistrate in his order & place, as the cause of the false prophet pertained to the Supream Judicature, therefore our Saviour saith (as *Cunæus* observes) that a Prophet could not perish out of *Jerusalem*. Blasphemy hurts the name, Heresie the Truth, Idolatry the worship of God, of these the Magistrate is as he is called the heir of restraint, *Judges* 18. 17. for in this the Prince as a Prince may serve God and cannot do it as he is as a private man, I bespeak this at the Magistrates hand, I mean *restraint*, for that God expects it at his hand is plain by that, that Idolatry was set up in *Micah* his house, *Judges* 17. 8. because at that time there was no King in *Israel*. Those that said, *Quid Imperatori cum Ecclesia* (the *Donatists*) are justly upbraided by *Augustine*, that when the Emperour was against them, they cryed that cry, When for them they changed their note as their own partiality and interest led them, as all such kinde of spirits, will still do at this day. *Cunæus de Repub.*

The Magistrate will punish corporal adultery,

will prohibit the sale of poysonous Drugs, and there is no great reason, but that the calamity of the Common-wealth may be prevented, which may accrue by depravation of Religion, for thereby *Respublica detrimentum capit*, as History and Experience may inform; as for the Ministers way, it is conviction, so Christ dealt with the Saducees, and the Churches way is *binding* by Coercion; and the Magistrates way, is restraint and coercion in a civil way.

The Doctrine of this Church always was, that the intermedling of the Civil Magistrate *in sacris* was not that of *Uzzia*, but of *Hezekiah*, *Josiah*, *&c.* not to perform them, but to see them done, as *Reinolds* against *Hart* saith. The Inferences from the fourth point are these which follow.

1 To put you in minde of the *Extent* of this duty of subjection and obedience, it reaches from him that is in highest, to him that is of lowest rank in Magistracy, all that have the stamp or mark of authority upon them, though the money differ in value, yet there is a superscription on the least piece, which speaks the same authority, the image of *Cæsar* was upon a peny. The lower Officers are the *Supream*, his *eyes*, *eares*, *hands*, and therefore in them Magistracy may be wounded, *be subject*, (saith the Apostle) *to every ordinance* of man, whether he be *Supream*, or *Governours* under him, 1 *Pet.*2.13. and it must be to both for the same reason, for the *Lords sake*, for *conscience sake*, *Rom.*13, The honour of a childe due to his *fa-*

ther,

ther, the ſubjection of a ſervant to a *Maſter*, the reſpect of a wife towards a *Husband*, and ſo the ſubjection of a *ſubject* to a *Magiſtrate*. are not paid according to the *grandeur* of the perſon of the Superiour, but according to the relation in which he ſtands, to thee and me; but yet this is not ſo much conſidered as it ought to be.

2 To encourage the Magiſtrate what he may juſtly expect from the people under him, while he acts within his ſphere, and ſtretches not his commands beyond his place; ſo though he be in loweſt orbe, yet he hath by office a ſhare, and ſome meaſure of authority wherein as Gods Miniſter for the conſervation of the Peace and ſafety of the body he may expect protection and act (boldly, though not proudly) as not fearing the contempt of lofty ſpirits, but let every lower officer, carry in his eye the law of his place, for though the zeal of *Phineas* be highly commended by God in ſuch a caſe as many men doe not underſtand the warrant, which doubtleſſe was unqueſtionable, as alſo that of *Moſes* in his killing the *Egyptian*, yet ordinarily, the ſubordinate Magiſtrate ſhall do well to obſerve the law of his place and verge of his power, ſo that he himſelf is like the *genus ſubalternum*, *that is*, but a private man in reſpect of that authority which is above, and Paramount to the place that he is in, and we know that a two pence will go but for a two pence, though it have a lawful ſuperſcription as a bigger piece.

To

3 To enform the subject that howsoever he may be a greater man in birth, estate, riches, &c. then the Magistrate, whom he disdainfully overlooks, as the Cedar doth the shrub, yet that God doth cõmand subjection & obedience to the Magistrate both supream and lower, not meerly for or according to the length of his sword, but for conscience towards God, upon whom the despising of his meanest Ministers reflects dishonour, and unto whom it is a displeasure, as the clipping but of two pẽces as to the Prince, whose honor is therby taken to be diminished, though they be of small value.

I shall conclude with a word to you that are the Electors of this next years Lord Major, know that your χειροτονία, or Suffrage, is a talent that is put into your hand, of which you must give account, it was an ancient constitution in the Election of a Bishop, *Ut non ordo, sed meritum ovum Episcopum*: not seniority or order of course, but merit should make a Bishop. I know not whom you have in eye, let both be, if you please, and as it was said, 1 *Sam.* 16.8. Look not upon externals, the mans countenance, but look unto those seven qualifications, (as the *Hebrews* number them) which God requires in a Head or Judge, *Exod.* 18. 21. *Deut.* 1.15. which are all required (as is observed) to be found in him that is but one of *Triumvirate*, or but a Captain of Tens, how much more in a Lord Major of *London*.

And you, Sir, whom the Lord will honour, pay

pray that God would please to inaugurate you into your Government by pouring another spirit on you, and the Lord support and guide you to follow the pattern of their wisdom that have broke the Ice before you in this weighty service.

FINIS.

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1 *Calebs Integrity*, A Fast Sermon before the House of Commons, on *Numb. 14,24.*

2 *The Imposture of Seducing Teachers*, discovered in a Spittle Sermon before the Lord Major, Aldermen, &c. On *Ephes. 4. 14,15.*

3 *Magnalia Dei ab Aquilone*, A Thanksgiving Sermon before both Houses of Parliament, on *Isai. 63. 8.*

4 *The posture of* Davids *spirit in a doubtful Condition*, a Fast Sermon before the House of Commons, on *2 Sam. 15. 25,26.*

5 *The Happiness of* Israel, A Thanksgiving Sermon before both Houses of Parliament, and the City of *London*, on *Deut. 33. 29.*

6 *The purifying unclean Hearts and Hands*, A Fast Sermon before the House of Commons, on *James 4. 6.*

7 The Hearse *of the Renowned* Robert *Earl of* Essex,

Essex, A Sermon at his Funeral on *2 Sam.* 3. 38.

8 *The Authors, Nature and Danger of Heresie*, a Fast Sermon before the House of Commons, on *2 Col.* 2. 1.

9, 10, 11. *Subjection to Magistrates both supream and subordinate*, in three Sermons preached at the Elections of the Lord Major of the City of *London*, 3 yeers successively, on *2 Pet.* 13. 14, 15, 16.

12 *Corruption of Minde described*, In a Sermon preached at *Pauls* on *2 Cor.* 2. 17.

The Growth and Spreading of Heresie, a Fast Sermon before the House of Commons by Mr. *Thomas Hodges* on *2 Pet.* 2. 2.

The Noble Order, a Fast Sermon before the House of Lords by Mr. *Daniel Evance*, on *1 Sam.* 2. 30.

A Vindication of the Birth, Priviledge or Covenant Holinesse of Beleevers and their Office in the times of the Gospel, with the right of Infants to Baptisme, by Mr. *Thomas Blake* in answer to Mr. *Tombes*.

Vindiciæ Fœderis, or a Treatise of the Covenant of God entred with mankind in the several kinds and degrees of it by Mr. *Thomas Blake*.

The Covenant sealed, or a Treatise of the Sacraments of both Covenants, Polemicall aod Practicall, especially of the Sacraments of the Covenant of Grace, by Mr. *Thomas Blake*.

Saint *Augustines* Confessions, translated into English, illustrated with notes, wherein divers Antiquities are explained by Dr. *Wats*.

A New A. B. C. or short Catechisme composed according to the Rules and Directions concerning suspension from the Sacrament of the Lords Supper in case of ignorance; published for the help of ignorant people by Mr. *John Buckley* Pastor of *Thurlestone* in *Devon*.

SUBJECTION TO MAGISTRATES BOTH Supreme and Subordinate.

Laid open in a Second SERMON upon that ſubject.

Preached at the Election of the Lord MAYOR of LONDON, on *Michaelmas* day, 1654.

By *Richard Vines*, preacher of Gods Word at *Laurence Jury, London.*

TITUS 3. 1.

Put them in minde to be ſubject to principalities and powers, &c.

LONDON,
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The Second

SERMON

At the Election of the

LORD MAYOR OF LONDON.

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1 Pet. 2. 15, 16.

BEing appointed to this ſervice upon your laſt Election day in 1653. the providence of God led me to that Text *verſes* 13,14. of this Chapter, and becauſe the two verſes following are homogeneal to the ſame ſubject, and ſutable to the ſeaſon, I will proceed,

Verſes 15, 16.

15. *For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men.*

16. *As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.*

IN which words the Apoſtle re-inforces the charge laid upon all of Chriſtian name, converted Jews, and Gentiles, that lived in thoſe Aſiatick Provinces ſpecified 1 *Pet.* 1.1. and conſequently upon every ſoul, as *Pauls* expreſſion is, *Rom.* 13. 1. of whatſoever elevation, they be in chriſtianity (as *Chryſoſtom* ſaith.)

The charge given is of ſubjection to Magiſtracy, verſe 13. every *ordinance of man*, that obtains over the places where they live, tho different from that form that was calculated for the meridian of the Jews native Country, whether the Magiſtrate was Heathen or Chriſtian; a *Nero* or a *Conſtantine*. Yea, and to every rank of the ſcale of Magiſtracy, whether ſupreme or ſubordinate; for the fear may force ſubjection rather to the Emperor, then an inferiour *Curator*; yet that which is for conſcience ſake, looks not ſo much

much at the value of the peece as at the ſuperſcription, which is *propter Dominum* for the Lords ſake.

And this charge is reinforced,

1. By reaſon given for it ver. 15.

2. By their reaſons againſt it anſwered ver. 16.

The reaſon given for it is twofold,

1. That it is the will of God.

2. That ſo they ſhall ſtop the mouth of ignorant and fooliſh men, that calumniated Chriſtians for ſeditious Beaſts and Antimagiſtratical Rebels.

Their tacit reaſon, or objection againſt this ſubjection appears ver. 16. to be this.

Chriſtianity is a free eſtate redeemed from ſlavery, eſpecially to ſuch men as hate our name, our profeſſion, our Lord, tread us down as dirt, make bonefires of us, meat and ſport for lions, drudges in their mettall mines &c.

Which he anſwers,

1. By Conceſſion.

2. By Correction.

1. By Conceſſion he grants their liberty ὡς ἐλεύθεροι as free Chriſtianity is a free ſtate, by their redemption, by their ſpirituall nativity, Children of a free *venter*, *Jeruſalem* which is above is free, which is the mother of us all, *Gal.* 4.

2. By

2. By Correction, Correcting the abuſe *as not uſing the liberty, for a cloak or vail of wickedneſs and ſedition.*

2. Regulating the uſe of it, but as the ſervants of God, who haying ordained the powers, is ſerved by them, by your ſubjection to them.

For the order of my proceedings, I ſhall firſt unfold the Doctrinal matter altogether. Then infer the Practical uſe of all. And laſtly, make perſonal application according to the ſeaſon.

For the Doctrinal matter of the 15th verſ. I ſum it up thus.

Doct. That ſubjection to Magiſtracy is enjoyned upon Chriſtians by command of God and is alſo urged by Argument of reaſon, and this is the General.

Particularly the reaſons are,

1. That this is a duty well pleaſing to God, for it is his will.

2. That by ſo well doing they ſhall gain or maintain the credit of religion, by ſilencing the open mouth of ignorant and fooliſh men.

It is enjoyned upon Chriſtians by command, *verſe* 13. ſubmit your ſelves, and it is alſo urged by Argument of reaſon in my text, and it is to be remarked, with what importunity ſubjection is required of Chriſtians in this

this place, in the 13th of the *Romans*, and the 3d of *Titus*, ἀναγκὴ ὑποτάσσεσθαι. *Rom.* 13. 5. you must needs be subject, such importunity of command and reason is used, as may suggest to us, some doubt of the indispositedness or aversion of Christians above other men towards Magistracy. And indeed the Apostle signifies of some Pseudo-Christians in the last times. 2 *Tim.* 3. 1. that they shall be lovers of themselves, traytours, heady &c. having a form of godliness. Yea, and it seems there was such a spawn of Christians in being even in those times, for both the Apostles *Peter* and *Jude*, as if they spoke with one mouth, 2 *Pet.* 2. 10. *Jude* 8. do tell us of some of them that *despised government, speak evil of dignities.* And you may conceive that from the examples of some, the infamy would redound upon the whole profession; yet that this libertinisme flows from the lusts of professed Christians, and not from the principles of Christianity, I prove thus.

1. Because Christianity doth not extinguish the common law of nature, nor the common notions of truth or goodness, that are in a natural conscience, but rather ripens and improves them; for otherwise when one puts on the Christian, he should put off the man. *All truth is ours*, all truth and goodness,

goodneſs, though the pearl be found in the dunghil, yet it is ſet in the ring of Chriſtianity, I ſpeak to *wiſemen* ſaith the Apoſtle, and again doth not *nature teach you*; And therefore the ſence of authority muſt be as deeply planted in him who is φυσει πολιτικὸν by nature ſociable as well as others and the ſence of brutality as remote from him, who hath not the armour of horns and hoofs for his ſelf-defence more then other men.

2. The particular principles of Chriſtianity do well conſent with the uſe and fruit of magiſtracy, and not in the leaſt fight against, or oppoſe the office.

The uſe and fruit of it is a quiet and peaceable life in all godlineſs and honeſty, for this is good and acceptable with God. 1 *Tim.* 2. 3. Quietneſs and godlineſs, Peace and honeſty, what can be more agreeable to our profeſſion.

That the principles of it are not of leaſt tincture of averſneſs to the office is plain, by the *Doctrine* which reckons the reſiſtance thereof, the reſiſtance of the ordinance of God, and involves every reſiſter under condemnation, *Rom.* 13. 2. and by the grand *pattern* of our profeſſion Chriſt Jeſus, who being tempted upon the queſtion ſaid, *Date Cæſari*, and looked through *Pilate* to the gift of his power from above; yea and wrought

one

one of his miracles upon the ear of an officer rashly wounded by *Peter* in defence of him.

The reason of this point is, that howsoever the Jewish religion in their nation might have a government calculated and cut out unto it in some respects; yet Christianity is so compounded and made up of spirituals, as may well comply with any form of civil Common-wealth in the world *with every ordinance of man*, whether monarchical &c. Or mixt; and therefore though it *reform* a nation, yet need not *forme* it: As the water washes the vessel, but complies with the form of the vessel, be it a barrel or a bottle; and this is the point that the Fathers do much insist upon in their Apologies, that their principles do not fight against Magistratical authority.

3. As I have argued from the principles, so let me argue from the interest of christianity, for a Christian hath a greater fraught in this ship then another man, His life, liberty, safety, property, peace, is secured to him by the common justice, as he is a subject; His godliness and honesty is secured by the indulgence or law of the Magistrate as he is a Christian, and this is an excellent couple godlinesse and honesty, for honesty gives credit, and many times protection to godliness, for who is he that will harme you? 1 *Pet.* 3. 13. yet if the

outrage be ſo diabolical as to perſecute the name, and profeſſion of godlineſs coupled with honeſty, then in patience poſſeſs your ſouls, but you muſt needs be ſubject, for this was the caſe of thoſe Chriſtians to whom the Apoſtle writes this leſſon.

If the tree drop thorough, you muſt not cut it down, for it's not your tree, and it may yeeld better fruit.

If the fire burn the houſe, you muſt not quench all the fire in the town, for the Community receives benefit, and the ordination is of God.

Thus far I have ſhowen that neither the principles nor intereſts of Chriſtianity do carry the leaſt tincture of indiſpoſition againſt Magiſtracy, and why then is the ſcripture ſo ſolicitous in inculcating upon them this duty of ſubjection.

1. The reaſon that reſpects the Chriſtians of thoſe times is, that ſo great was the provocation offer'd to this profeſſion at that time, that the pot had need to be cooled for running over, never was any religion of any kinde ſo univerſally and implacably entertained with cauſleſs outrage; which ſhowes both the diabolical ſpirit of the enemy and the verity of the Chriſtian Religion.

2. The other reſpects Chriſtians of all times, for they by their Chriſtianity have

ſuch.

such Dignity, priviledges and liberties of spiritual nature, that through pride and corruption are very obnoxious to be abused to carnal liberty, and as the next verse saith, made a cloak of wickedness, especially if a wary distinction be not kept between obedience and subjection; for obedience to their commands is often unjust, because the thing commanded is unlawfull, but subjection respects the authority, which is the image of God and not to be resisted.

So much for the general.

The first particular reason is, That *so is the will of God.* I shall not enter into distinctions about Gods will; here may be conceived θέλημα εὐδοκίας, the will of his pleasure, according to which his purposes, his providences, and their effects are ordered, and θέλημα εὐαρεσίας *Rom.* 12. 13. the good and acceptable will of God, which orders our actions and obedience, for obedience respects not, as obedience the matter of a command that it be profitable or pleasant, but the will of the Commander, from whence it hath the denomination of obedience.

The will of God is 1. the highest reason.

2. The most obliging of a Christian.

3. The most proper reason for subjection.

The will of God is the highest reason, as the command is the highest rule, there must

be ſome ſupreme will, for there is no order, *ſine relatione ad aliquid primum*, as in the order of cauſes; I will hear the heaven, the heaven ſhall hear the earth, the earth ſhall hear the corn, and that ſhall hear *Jezreel*, *Hoſea* 2. 22. ſo in the ſcale of Magiſtracy, one rank is above another, untill we ariſe up to the ſupreme, for there is in every Common-wealth whether in one hand or in more, ſome ſupreme, wherein there muſt be ſome arbitrarineſs in legiſlation or law-making.

2. The will of God is moſt obliging of a Chriſtian, whoſe prayer is *fiat voluntas Domini*; It hath the greateſt awe upon him above all intereſts and all reaſons, it is the welſpring of all ſaving grace, and the preſence and favour of God accompanies our obedience to his will, the father hath not left me alone *John* 8. 29. for I do alwayes thoſe things that pleaſe him.

3. It is the moſt proper, and preponderating reaſon that can be given for this relation of Magiſtracy and ſubjection.

1. The ordinance of Magiſtracy is of God, the powers that be are ordained of God *Rom.* 13. 1.

2. This ordination is for the good of man, for he is the Miniſter of God for good; the heathen could ſay the Common-wealth is not for the Magiſtrate, but he for the Com-

mon-

mon-wealth, and therefore they are called Healers, Shields, Corners, &c.

3. It makes all sufferings tolerable, even though the Magistrate use us harshly, for it is the will of God.

4. It makes Christianity acceptable to Nations, because it yields subjection to government, who otherwise would be extirpate and rooted out, &c.

And this the first reason, the second is that the will of God is, that we put to silence the ignorance of foolish men.

In handling of which, I should have handled these points;

1. There will be calumnies cast upon Christianity.

2. They are ignorant and foolish men that calumniate Christianity.

3. Its Gods will that we should stop the mouth, and put these calumnies to silence.

4. Its practical godliness of conversation, of which subjection to Authority is a part, that puts to silence the mouthes of profane men that are opened against Religion; for he saith ἀγαθὴ πολιτεία φιμοῖ.

And this point I would have spoken a little, to have shewn, that it is not an opinionative profession, but a practical conversation that gains reputation to Religion, and cleares off scandals; but Religion without honesty is

but

but for the ſtage, brings Infamy from very Heathens; hardens men in their ſins; opens the mouth of ſcandals; cauſes an enemy to blaſpheme, and heaps diſcomfort on our ſelves.

So much for the reaſon, verſe 15. now to the preoccupation of the objection, *We are free*, verſe 16. and the points are three.

1. That part of Chriſtianity which is moſt obnoxious to abuſe, is Chriſtian liberty.

2. The abuſe of this liberty is to make it, or uſe it for a cloak of wickedneſs, looſeneſs, ſedition.

3. The right uſe of this liberty is the imployment and exerciſe of it in Gods ſervice.

1. This part is moſt obnoxious to abuſe, the ſound of the name ſuggeſts to carnal ear, a carnal liberty. True liberty is a power to do what we ought, not what we will. I confeſs Chriſtianity is a free ſtate, but the freedoms of this city of God, this kingdom of Chriſt, are as the city and kingdom is not of this world. A Chriſtian is free from ſervility of a legal ſpirit, by the ſpirit of Adoption, from the yoak of legal bondage, by Goſpel doctrine, from dominion of ſin, by renewing grace; from condemnation and curſe by the right of Chriſt; and all through the redemption or price that ranſomed him into freedome. But as to his outward condition, no man his condition is better by Religion.

ligion. He that is a ſlave is not made free; He that hath no title is not entitled to another mans property, but a ſanctified uſe of his own. He that is a private man is not made a Ruler, much leſs is a wicked man let looſe to luſt and licentiouſneſs.

The bond of filial ſubjection to parents; of ſervants to maſters; of ſubjects to magiſtrates is not diſſolved, but ſtrengthened and ſweetened by Chriſtianity, we are free from dominion of mens luſts, not of mens laws.

2. The abuſe of this liberty is to uſe it as a vail or cloak of wickedneſſe, and wickedneſſe under ſuch a cloak is double iniquity. The zelots among the Jews, who were the greateſt vipers that ever breathed, had the Temple, the Religion, the freedom of that people for the cloak of their horrible outrages.

And we may juſtly complain, that almoſt the whole piece of Religion is cut out into cloaks, and theſe cloakmen are of many parties, their cloaks of many faſhions.

The fiery zelot hath a cloak for his fury, the zeal of God.

The libertine hath a cloak for his looſneſs of life, Chriſtian liberty.

The ſcandalous hath a cloak for his ſcandals, he is free in conſcience.

The Politician hath a cloak for his diſſimulation,

lation, he is made all things to all men, to gain some.

And these cloaks are first for hiding their inward pretences or intentions.

2. For colouring their absurd and unreasonable purposes.

3. For deceiving of simple men into their snare, by promise of sanctity and liberty.

4. For defending their abominable and scandalous practises, *tantum religio potuit suadere malorum.*

Oh Religion! how is thy precious name abused to be a servant to self ends, a pander to their lusts, a stirrup to ambition, a stalking horse to their own game, an Ivy-bush to draw customers, a painted sepulcher over stinking and rotten bones?

3. The right use of Christian liberty is the employment and exercise of it in Gods service; for Christs freemen are Gods servants; as free, but as servants of God, *Rom.* 6. 18. being made free from sin, ye became the servants of God. Grace is free, but there is no greater obligation to obedience. The law is a law of liberty, but it is a bond of duty; let your freedom enlarge you to service; let your service limit and bound your freedom, *Gal.* 5. 13. *Brethren ye have bin called to liberty, only use not your liberty for an occasion to the flesh.*

So

So much of the Doctrinal matter.

The Practical use follows.

Use 1. To encourage Magistracy and regulate it.

1. To encourage the Magistrate in acceptance of this power and in the management of it; for he is the sword-bearer and Minister of God for publick good, it's God that hath made the people subject to this authority, and put upon them this bridle of subjection, for else *nullum animal morosius homine* no creature more froward then man.

2. To regulate the Magistrate that he rule for God, otherwise he dissolves that very obedience by which men are bound to him, for it is the universal sence of all men, that we must not give the things of God to *Cæsar*, whether it be fit to obey God rather then men, was a speech of natural light spoken by *Socrates* before the Apostle was born: God and our selves and the Magistrate too, are injured by such obedience. The *Thebean* legion as they were an eternal example of patience in suffering and subjection to Authority, so of no disobedience to his command.

2. To command the people to support, maintain, incourage, bear the frowardness of authority, for it is the will of God; the Magistracy may pull down it self by injustice

and tyranny, but let not Gods ſervants pull down his image; for unſpeakable is the miſery of Anarchy where every thing is lawfull, and there are as many tyrants as men, as many laws as wills, the Common-wealth is but *Cyclops* Den, ὐδεις ἀδεν ἀχθει &c. and all is turn'd into force, and what remedy is there, and by whom, for as Hiſtories tell us, the ſouldier when he draws the ſword moſt uſually loſeth the ſcabbard, and in a common ſhipwrack no particular man can expect to ſave his own cabbin.

3. Abuſe not Chriſtian liberty into looſeneſs of life, or oppoſition to juſt authority; The Apoſtle above all precautions that, the titles of greater freedom; ſaintſhip and holineſſe are dangerous engines in the hand of pride and luſt and ſelf ends; a Chriſtian Magiſtrate hath moſt jealouſie of theſe falſe cloaks.

Some diſtinguiſh down Magiſtracy, by allowing the Heathen, not the Chriſtian Magiſtracy, and therefore think that this is to be level'd, as againſt goſpel-freedom, which is againſt the ſence of all Chriſtians ſince *Conſtantine*, and the prayers of all before him. Is not a Chriſtian more apt to preſerve godlineſs and honeſty, which is the Magiſtrates work? Is the Chriſtian Church to be worſe then the Jewiſh, and to have no nurſing fathers, and when the goſpel comes in, muſt

Magiſtracy

Magiſtracy go out? a ſad leſſon: Is it not ſaid *Pſal. 2. be wiſe* therefore *O ye Kings, kiſs the Son*, and muſt that kiſs coſt them, their kingdoms for their wiſdom.

But you reply, that a Chriſtian is a law to himſelf, Authority deſtroys this freedom, and this is the foundation of your *utopia*.

Well, and is he not a Miniſter to himſelf, and ſo *no miniſtry*, a law to himſelf, and ſo no *law of God in force*, hath he not a ſabbath of his own, and ſo no ſabbath, a Magiſtrate to himſelf, and ſo no Magiſtrate?

This, as the Apoſtle ſaith, is the cloak, but what is under it? we may ſee what, namely, you would get the Magiſtrat's ſword into your own hand, Law your own, Authority your own, no property but yours, no liberty but yours, and then as much of all as you will, and more then enough.

Others there are for a fifth Monarchy, and I doubt upon a like deſigne, let us not be taken with new words, Chriſts kingdom doth not come into rank or order with ſecular Monarchies, as to be called fifth or ſixth, for they fought down another as you know, but my kingdom is not of this world, *elſe would my children fight*, this kingdom of Chriſt is already ſet up *Dan. 2, 24. in the dayes of theſe kings* ſaith the Text, Meſſiah the Prince is the king, and he rules his ſaints, and therefore it is a

Jewish conceit to dream of a temporal, and as they call it, a fifth Monarchy, for that conceit hath cost the Jews dear; and if greater glory be to come, yet we must not bring it in as Jews their false christs, by head and shoulders.

The personal application of this point is the next and the last part, of which briefly.

1. To you the Electors of the Lord Mayor, of whom the less is needful, because I believe he is already conceived in your thoughts, and this day only to be born by the midwifry of your hands. Its said by *Plato*, τὰ κοινὰ φιλεῖ. τὰ ἴδια διαστᾶ. Community of interest couples men, but privacy distracts and divides. Let the common interest of the City render you all of a minde: and let no man pursue his private respects. Its true, no man knows whether the bell be crackt or no until it sound; but for to guide you in your Election, you have (as I shewed in my last,) certain characters given of a good and fit Magistrate, and shall not now repeat. The Spirit of grace makes him good, and the spirit of government makes him fit; and if he be exemplary, he will teach by his example; if not, he can hardly punish that in another where of himself is guilty.

In Scripture Magistrates are called by great names of principalities and powers, though none of the best men; and they are called by

names

names of goodneſs, ſhields, rulers, healers, corners, gods, which ſhews what they ſhould principally affect to be.

God ordains the Magiſtracy which we muſt neceſſarily obey, in things lawful; you deſign the Magiſtrate that we may the more willingly ſubmit, and ſo there is a divine and humane creation both.

2. To you, nameleſs Sir, into whoſe hand the Lord Mayor that now is ſhall reſign up the ſword of his authority, which with much wiſdom and moderation he hath thus far executed and honoured;

Remember that this great people are yours, to ſerve and obſerve your juſt commands; and you are their ſervant to ſerve their juſt rights and priviledges. They chuſe you ſupreme in this orb and ſphear, not ſole; you are to be *Conſul*, not *Dictator*; the Honourable Aldermen, and the right Worſhipful Common-Council have alſo their ſhoulders under this burden.

Be you incouraged to give up your ſelf to publick uſe, and to the intereſt of this renowned City; neither betraying her liberties through cowardize, nor hazarding them in raſhneſs: And if there ſhould ariſe croſs winds under your government, remember that you are Pilot of a ſhip, not fraught with your own goods, but with the lives, liberties, and welfare of the whole City, and ſo as your wiſdom

wiſdom may dictate to you labour in ſuch emergents, to put them into a ſafe harbour, if it may be.

And let your courage and diligence run out againſt thoſe flagitious ſins that undermine the peace of our Common-wealth, ſwearing, drunkenneſs, whoredome and their neſts; I ſay their neſts, for the beſt reformation of ſuch birds is to pull down their neſts.

And becauſe there are amongſt us a certain ſort of Pagans in Chriſtendom, that uſe not the means of faith, but under the colour of liberty, take a liberty for no conſcience, for luſt and filthineſs; remember that, remember is the firſt word of the 4th Commandement, which God committed to parents, to maſters, to governours to ſee obſerved; for he that is a Magiſtrate without care of Religion, may be compared rather to a herdſman of cattle then accounted a governor of chriſtians.

It may be your ſword will not reach all of this ſort, but you muſt know, that the moral acts of a Magiſtrate may work much, his tongue, his frown, his word of counſel and reproof, in all which he may worthily exerciſe his zeal for God.

And finally, let Magiſtracy and Miniſtry ſupport one the other; for when one of theſe twins decay and dye, the other will not long ſurvive in any flouriſhing condition.

FINIS.

THE CORRUPTION OF MINDE. DESCRIBED.

In a Sermon preached at *Pauls* the 24. day of *June*. 1655.

By RICHARD VINES Preacher of Gods Word at *Laurence-Jury*, *London*.

2 COR. 2. 17.

We are not as many which corrupt the Word of God, but as of sincerity, but as of God speak we in Christ.

LONDON,
Printed for *Abel Roper* at the *Sun* over against St. *Dunstans* Church in *Fleet-streets*.

11

THE CORRUPTION OF MIND.

DESCRIBED.

In a Sermon preached at Paul's the 24. day of June. 1655.

By RICHARD VINES Preacher of Gods Word at Lawrence-Jury, London.

LONDON



The Corruption of Minde DESCRIBED.

2 Cor. 11. 3.

But I fear leſt by any meanes as the Serpent beguiled Eue by his ſubtilty, ſo your mindes ſhould be corrupted from the ſimplicity that is in Chriſt, or εις χριστον towards Chriſt.

AS the mother of Chriſt truly was, ſo the Church of Chriſt may be truly called παρθενος μητηρ (as *Clem. Alex.* ſaith) a virgin mother.

The fruitfulneſs of her womb to bring forth children unto God.

The fulneſs of her breaſts to bring them up unto God, ſpeak her a mother.

The simplicity of the faith, chastity of worship, sincerity of love, integrity of life, speak her a virgin.

Christ answers the type of him the high Priest, *Levit.* 21.14. *A widow or a harlot, he shall not take, but he shall take a virgin to wife.*

And therefore it is the scope of the Gospel-Ministers whom God sends (as *Abraham* did his servant with Commission to procure a wife for his son) ἁρμόσαι, to fit and treat a match to espouse chaste virgins unto Christ, ver. 2.

Which scope if we do but carry in our eye, and aime at in our Ministery, we should avoid the too much used folly, and imbrace the successfull foolishness of Gospel-preaching. We may justly ask the cause of our Apostle his feare, lest this Corinthian virgin should become a *Thais*; for unjust suspition is a kind of slander to chastity: and the question is, how the Apostle could say, I am jealous, for the virgin was not espoused to him, but Christs Ministers are but the spokes-men, the ἁρμόζοντες τῷ χριστῷ πρεσβεύοντες, treating for Christ, 2 *Cor.* 5. 18. they neither sowe nor mowe for themselvs, therefore he takes off the doubt in that expression, *I am jealous over you* θεοῦ ζήλῳ, with jealousie of God.

And he gives the reason; The first *Adams Eve* was corrupted from her virgin righteousnes, and so may the second *Adams* espoused virgin (the *Corinthian* Church) be corrupted from the simplicity that is in Christ. *Eve* by the Serpent which was *Satana leno*, the Devils pander. The Corin-

thians

thians by such Preachers as he describes to be καπηλεύοντες τὸν λόγον; 2. *Cor.* 2 17. Corrupters of the Word, as huckſters by their mixtures do *jugulare vinum*, adulterate the viginity of good wine.

In theſe words you may conſider two things:

1 The object of the Apoſtle his fear.

2 The inſtance or example, whence he draws a ſimilitude, ſhewing the way and meanes of accompliſhing that he feares.

1 The thing he feares is the corruption and conſtupration of this eſpouſed virgin, which corruption he deſcribes,

1 By the ſeat of it, the minde, νοήματα leſt your mindes be corrupted, for the foul veſſell corrupts the pureſt liquor, corruption begins in the minde, as they ſay the fiſh begins to ſtink at the head, and we know defluxions from the head corrupt the vitals and lower region.

2 The term *à quo*, is the ſimplicity or chaſtity that is towards Chriſt, which they had before, and which is required in them that are eſpouſed to Chriſt Jeſus, who are then corrupted, when they generate and deviate from their ſimplicity of faith and worſhip; for, we cannot ſay of any of theſe virgins eſpouſed to Chriſt, as was ſaid of that virgin, the mother of our Lord, that before they came together, ſhe was found to be with child by the holy Ghoſt.

2 The inſtance or example made uſe of for deſcribing the way of corrupting the minde from the ſimplicity that is in Chriſt, is the firſt and ancienteſt

cienteſt example in the world, leſt by any meanes as the Serpent beguiled *Eve*, &c. This part of the Text contains the *ſicut* and *ſic* the As, So, and there are foure things in it.

As the Serpent, that is, Satan in his inſtrument, for the Devil appears not in his own colours, the Serpent doth not alwayes weare the ſame ſlough or skin, the Devil ſheaths himſelf in a fit caſe for his purpoſe, for he is ἀσύμφυτος unſociable with man; therefore hath his miniſters, ver. 15. *deceitful workers*, *falſe Apoſtles*, and theſe inſtruments he puts on, he tempts the proud by, *ye ſhall be as Gods*, the ſenſual by the *promiſe*, *liberty*, & ſome by oſtentation of holineſs; for, there is a *Phariſaicall*, a *monaſticall*, a *ſuperſtitious holineſs*, a holineſs of mans making, he tempts Chriſt by *Peter*, *Come behinde me*, *Satan*.

2 The Serpent beguiled the woman *Eve*, for the woman *by the Serpent*, the man *by the woman*, the ſtronger by the weaker veſſel, the husband by the wife; as the Angler takes the ſmall fiſh by a worm, and then that ſmall fiſh taken doth become a bait for the greater fiſh; ſo it is ſaid of his agents they lead captive ſilly women, they *deceive the hearts of the ſimple*, Rom. 16. 18

3 The way of the Serpents deceiving the woman, was by corrupting of her minde, ſee its the Apoſtles obſervation, *1 Tim.* 2. 14. that not the man, but the woman was deceived, becauſe ſhe believed that God had enviouſly ſet them in a lower Orbe than they might be in, if they eate of the fruit

fruit of that tree of knowledge.

4 This deceiving of the woman was by ſubtilty, as it appears by many reſpects, wherein the ſerpent prevaricated the words of God, and perverted their meaning, this ſubtilty or πανουργια, *Cogging of the dice is aſcribed to deceivers, Eph.* 4. 14.

The ſum is,

The Goſpel-ſtate of the Church is called a new Creation: *I create a new heavens and a new earth*; in this new creation God hath ſet forth another *Adam* Jeſus Chriſt, out of this *Adam* dying, as out of the firſt ſleeping, God hath formed a Church, this Church is eſpouſed to the Lord Chriſt, as *Eve* was to the *firſt* as a chaſte virgin, and there are Serpents now, as there was one then, that attempt the corrupting of the virginity of this Church; and therefore ſaith the Apoſtle, *But I fear*, &c.

From the firſt part of the text, the thing feared, I take up two Doctrines.

1. *The ſimplicity that is in Chriſt, is to be holden maintained.*

2. *The corruption of the minde is the cauſe of deviation, or receſs from that ſimplicity.*

I begin with the firſt.

The virgin chaſtity of the ſoul eſpouſed to Chriſt Jeſus, which loves not to be painted with any *Fucus* of meretricious gaudineſs, ſimpleneſs or ſimplicity in vulgar ſpeech, and ſometimes in Scripture ſounds towards *fooliſh credulity* or want of wit.

But in the true notion of the word it ſignifies a *freedom*

freedom from *compoſition*, and ſo we call the ſimplicity of Gods being, which is without all compoſition.

Moſt commonly it is a *freedom* from *mixture* of heterogeneal things which might adulterate purity. In Doctrine unlearnedneſs, in faith unfainedneſs in love ſincerity, in worſhip chaſtity, in life and converſation integrity, do make up that we call ſimplicity of Chriſt, which I ſhall compendiate into theſe three.

1 Simplicity of Doctrine.
2 Of Worſhip.
3 Of life.

1 The ſimplicity of Chriſt was *perſonal*, for being in the form of God, he emptied himſelf, and took on him the form of a ſervant, *Phil.* 2. 6.

2. *Official*, in the acting of offices of his *Prieſt*, *Prophet*, and *King*, in great ſimplicity.

Doctrinal, in the preaching of the Goſpel.
Converſionall, in the deportment of his life.

But now I ſpeak of the ſimplicity of his Doctrine, the Doctrine of the Goſpel which is a miſtry that exceeds in glory, 2 *Cor.* 3. 9. and which the Angels ſtoop down to pry into, and yet is in contempt as fooliſhneſs with the wiſdom of this world that wch is a quinteſſence above al clementary learning, and tranſcendent above every predicament, hath been entertained with *Stand thou here, or ſit under my footſtool*; whereas that which the Apoſtle calls vain Philoſophy, and κατα τους στοιχεια

ſcience

science falsly so called, hath been entertained with *Sit thou here in a good place.* The Doctrine of which you are born, is called σπορὰ ἄφθαρτος, incorruptible Sad, and which you are nourished by, is called γάλα ἄδολον, sincere milk, which denotes simplicity. Christ for righteousness, Christ a root on whom the branches do live dependingly, for the root *bears* them, and derivingly, for the root *feeds* them is the sum of this doctrine.

Here is no mixture of Jewish rites, as if we would look for Christ in that manger wherein he lay when he was a babe; the bird is now hatcht, and the eggshel lies empty.

Here is no corrival of mans works to spoile this simplicity, there remains no place for them, as they are meritorious, for that sets them in the chair of Christ; nor as they are motives of God to justifie, for that sets them in the place of free-grace, nor as conditions of the Covenant, for that sets them in the place of faith, but as they are fruits of holiness, for that sets them in their own place, assigned to them by this Doctrine.

2 Simplicity of worship, which is called spirit, and truth *Joh.* 4. 23. not Judaical and shadowish, not Samaritan & idolatrous, but spiritual and inward.

The Apostle calls the Jewish types, which were rich, beggarly Elements, we have them in the rich plainness of the Gospel. In matter of worship, that of *Austin* is the truth, and *Socrates* had seen it before, *colendus est quomodo se colendum præceperit*, as himself hath commanded.

Those that were mint-masters of worship, used to feign correspondence with some deity, that under that reputation they might vend off their devices.

God must stamp that worship as shall be currant, man is apt to indulge his eye in Gods worship; It's the hardest thing (saith one) to leave our eye and fancie behind us (as *Abraham* did his servants, when we go up into the mount to sacrifice.) The spiritual part of religion, is the hardest part.

If we look into *Justin Martyr*, and see how the dresse of worship was changed, by degrees we shal finde, that it became at length *quasi reductus in Ecclesiam Judaismus*, unbecoming the purity of this virgin.

3 The simplicity of life; It was an excellent testimoniall subscribed by the Apostle his conscience, 2 *Cor.* 1. 2. that in simplicity and godly sincerity, we have had our conversation in this world.

The form of godliness, is but a Mathematicall body, consisting of lineaments onely: Religion is practicall and alwayes married to honesty and righteousness towards men; religious dishonesty is worse than a Christian married to a Heathen; in the times we live, that saying is too true, *universus mundus exercet histrionicam*, all men almost disguise and act parts.

Men either make it a stalking horse to their own game, a footstool to their ends, a covert of gold

for

for their filthy designes, or lodge it onely in the cock-loft of a cold brain, and not in the warme room of affections.

And the simplicity of Christ, is broken into a multiplicity of senses and wayes.

Let this Point for use recommend to Ministers and people both the simplicity of Christ.

1 To the Ministery; for though this be not a place to teach them, yet it is a place to teach you what to say, and what to expect of *Archippus*, *videlicet* the simplicity of Christ both in the matter and manner of the delivery of this Doctrine.

1 Simplicity for the matter of the Doctrine, I am not ashamed of the Gospel of Christ, saith he that had sitten at the feet of *Gamaliel*; for (though that of *Justin Martyr* be true, ὁσα παρὰ πᾶσι λελεκται ἡμῶν ἐστι καὶ τῶν χριστιανῶν ἐστι, All truth spoken by *Plato* or *Aristotle* is ours, and that which is true in *Philosophy*, is true also in every place; yet) it is of the seed of the Word, *quod Christus nascitur in corde auditorum.*

We must set bread before hungry souls, and not be like the School-men, that set men upon gnawing hard stones.

All learning may be spent upon the simplicity of the Gospell.

In breaking down strong holds, meeting with subtilty of mens hearts, raising up the dejected Spirit prostrate under sin, counter-mining the methods and stratagems of the Devill, and you will finde that the old *Adam* in mens hearts is too hard for young *Melancthon*, and *who is sufficient for these things?*

2 Simplicity for manner of delivery for painted glasse is more gaudy, but cleer glass transmits more light, the rule is to clothe spiritual things with spiritual words 1 *Cor.* 2. 13.

Its vain oile that's spent in strong lines, that hang together, as *sand without lime*, standing together as letters in the Hebrew, one not touching another.

Let a crucified Christ be preacht in a crucified Phrase, and though you preach not with embroidery of silver and gold, yet *surge & ambula*, if you make the hearer arise and walk, its farre the better.

It is not ὀρθοτομεῖν, to divide the Word a right (a word taken from cylling up of the sacrifices) to shred the intrals into mince meat, or to put the text to death and torment, so as to make the people eat the flesh with the blood; *Keep the true patern of wholsom words.*

The People

Are exhorted to hold fast this threefold simplicity of Christ in Doctrine worship, and conversation.

In Doctrine; All Scipture centers in, and looks to Christ, both Old Testament and New as the Cherubims to one another, and both to the mercy seat; he was then swathed up in types, he is now unvaled in a rich plainnes of the Gospel, those precious stones which God promises to build his Church, *Isa.* 54. 13. Do all come but to this, All thy children shall be taught of God.

In

In worſhip, ſpirit and truth are better than *Jeruſalem* and this *mountain*, therefore be ſatisfied in ſimplicity of Goſpel-ſacraments, which as *DuPleſſis* obſerves, have been made by men, the port-gates of ſuperſtition and curioſity, becauſe the eye hath ſomewhat to do in them, as corruption began at the tree in Paradiſe, and came in by the eye.

In life, that your voice be not onely ſmooth, and hands rough, for practical holineſs is the life of religion, elſe we may have golden heads, and feet of clay.

To conclude, let it be our joynt aime, the ſimplicity that is in Chriſt, and be not too indulgent to your ears, which hath ſometime been the vanity of hearers of thoſe Sermons at *Pauls*, coming hither for Jewels to hang in their ears, rather then for wholſom Bread.

Let not the tree of Knowledge be preferred before the tree of life, leſt when you come to die, you cry out with *Cræſus*, *Solon*, *Solon*, who had before time taught him of bleſſedneſs without regard.

There is ſuch multiplicity of opinions, that moſt men count it impoſſible to reduce the ſwarm into one hive, eſpecially becauſe men uſually lay ſo much weight, every man upon his own opinion, not conſidering that the kingdom of God conſiſts not in meat and drink, but righteouſneſs and peace and joy in the holy Ghoſt, *Rom.* 14. 17. Hence it is that one *unchurches* another, and *unchriſts* another, *& ſolos credit habendos eſſe deos quos ipſe colit*, as the Poet anciently leaves the queſtion about the bigneſs, diſtance, motion of the Sun, to Mathematicians,

maticians, thou mayeſt have as much benefit by the Sun, as they that altercate about them.

Above all things lay not the foundation of your communion in the agreement one of another with you in all your private opinions, that's a principle that will divide the Church *in ſemper diviſibilia*, that makes the foundation of the houſe of the twig of a tree, nor of the body.

And peradventure, as there are not two of a hundred of one face, ſo not of one opinion in all things extrinſecal, nay haply, ſaith a learned man, not *Peter* and *Paul*.

Certa ſunt in paucis, (ſaith *Tertullian*) fundamentals are few, they that make too many of them, make the fewer Chriſtians, if a man hold faſt the ſimplicity of Chriſt in Doctrine, worſhip, life, though not admitted into your fellowſhip, yet they will be in your Communion through Chriſt, whether you will or no.

Doct. 2d.

The corruption of the mind is the cauſe of deviation, or receſs from the ſimplicity that is in Chriſt.

This Point gives occaſion to entreat of the corruption of the minde; the word νοήματα ſometimes ſignifies plots, devices, 2 *Cor.* 2. 11 ordinarily the reaſonings, apprehenſion, judgement, the leading faculty of the ſoule, which is the ſubject and ſeat of this corruption.

This is not meant of natural corruption, which is

is a part of original sin, for it is the corruption of Gospel-truth formerly received, especially doctrinall corruption: and therefore the Apostle having said, Christ, the same yesterday, to day and for ever; presently adds, *Be not carried away by divers and strange Doctrines*, Heb. 13.9.

The Text affords me three things, for the opening of this Point.

1 The corruption of minde here feared, is of them that have received the virgin truth; a sad thing that they that blossom so faire, should be blasted or cankered; it is not corruption of life he feares, but of minde; many are tainted in their intellectuals, that make a fair shew in morals; the Apostle propheſies of a time that will come, *That men will not indure ſound doctrine* (they will not imbrace, nay, they will not indure it) *but will turn away their eares from the truth, and be turned to fables*, 2 Tim. 4. 3.

2 This corruption of minde is to be feared, both by Ministers for the flock, and also by parents and masters, yet there are few, as wofull experience shews us; and therefore young men, and unballast are negligently suffered without bridle to rush into the infection, as if it was nothing to have the leprosie in the head, to make shipwrack of faith, to corrupt the simplicity of Christ to beare that fearfull brand, 2 *Tim.* 3.8. men of corrupt mindes, reprobate concerning the faith, *The light of the body* (saith our Saviour) *is the eye*. If that be single, the whole body is full of light; if evill, the body

bed is full of darkneſs, the minde is the Pilot or Steerſ-man, and if we weigh truths at a falſe beame, we may take and miſtake the moſt deſperate errour for the moſt precious truth.

3 The firſt point or ſtep of receſs and of deviation from the ſimplicity of Chriſt, is the corruption of minde, how many ſtairs do men fall? how many floores high, untill they fall even into Atheiſme, from a zealous profeſſion? A reprobate mind is the puniſhment of a corrupt mind, *Ro.* 1. 28 *They did not like to retein God in their knowledge, therefore God gave them over to a reprobate mind:* therefore we had need to keep principles pure, for the cloud, that at firſt ſhowes, but like a mans hand, may ſuddenly overſpread the whole heaven.

The cauſes of this corruption of minde, are theſe and ſuch like.

1 The minde being the upper region, is corrupted from the lower region; paſſions, luſts, intereſts by-ends, do bribe the minde to be advocate for errour, and miſ-biaſſe the judgement, the ſtaffe that is ſtreight of it ſelf, ſeems crooked in the water, by refraction of the ſpecies, or duplicity of the medium; and we know that our eye or brain is diſtempered by ſuffuſions of choler, *&c.* from a foule ſtomack.

2 Ungroundedneſs in the truth, betrays the minde to deceit and errour; an empty barne is ſoon blown down; oh, that our people were ſo grounded

ungrounded in Catechistical doctrine, which is indeed the reason, that they are an easie prey to all kinde of Sectaries, and do *cedere occupanti* (as I may say) fall to the first occupant.

3 A meer notion, which is like light without heat, a winter-snow, a thing without sense, and feeling of any powerfull operation, and work of truth upon the heart is but a slender guard from this corruption of the minde; a man without much adoe recedes from barren notions; he that feels the warmth and power is not easily changed; they did not receive the truth with love of the truth, and therefore God gave them up to efficacy of errour, 2 *Thess.* 2. 10.

4 A satiety or dislike of saving doctrine: when novelty is preferred, because it's new, and ancient truth, like an old Minister, nowadayes is lesse regarded; the stomack is crude and queasie, and so relishes trash better then wholsome food.

5 The letting loose of wilde reason to dispute our faith; reason is but a Dwarf, too low to behold Christ, except it climbe into the fig-tree, and go let sober men be content with that which is so frequently said, *It's written.*

6 Pride of knowledge is very dangerous; the ancient pride is this, and the Apostle thus expresses it, *Eccles.* 2. 18. being vainly puffe up in his fleshly minde.

7 Unsuspitious credulity of others eminent in appearance of holiness, doth at unawares enwrap

many well meaning men: The Novatians would not admit lapsed men to communion. The Donatists would not beare with mixture in their Churches as they pretended; both these sorts of men did bear a plausible shew of holinesse in their opinions; but God doth not approve a holinesse of mans making; for that which is indeed holinesse must have upon it Gods superscription.

Use.

For the Use of this Doctrine, let me bespeak you in the words of S. *Peter, Epist. 2. Cap. 3. Vers. penult.* ***Take heed, lest being led away by the error of the wicked,*** (or of lawlesse men) ***ye fall from your own stedfastnesse.*** This Caveat I might enforce upon you from divers Topicks or places; as namely, the dangerousnesse of this disease which seizes on the head, from whence (as saith the Greek Proverb) the fish doth first begin to be corrupted, as also from the easinesse of being infected, and from the difficulty of the cure: but having spoke enough of the first of these, I will onely use a few words concerning the two latter.

1 It's as easie to be infected, as it is for sheep to catch the rot by feeding in rotten pastures; and our experience shews us, that one that angles with such baits, catches more fish in a week, than preaching of Christ, and the simplicity of him will catch in some yeers, for errour hath something in us, as he that gave the reason for the faster growth of weeds

weeds than sweet herbs, said that the soile was naturall mother to the one, and but step-mother to the other.

2 There is no simplicity of truth, a multiplicity of errour; the streight line between point and point can be but one; the oblique lines, many; therefore it is easie to hang upon one tenter-hook or other, that look so many and even contrary wayes.

3 Errour is many times more specious to our shallow, proud, corrupt reason, than the truth of God, whose depths and mysteries cannot otherwise be answered, then with, *Tu quis es?*

4 The mint-masters of errour do usually fashion their doctrines to flesh-pleasing, and man-pleasing; ye shall not easily finde that false prophets did preach the burdens of the Lord, but rather as *Peter* observes, 2 *Pet.* 2. 19. they promise liberty, which is so taking a thing, that looking humanely, we may wonder that Christ preaching repentance, self-deniall, the crosse, should gain any.

So much for the easinesse of being infected, then next a word for the difficulty of the cure.

1 The cure is difficult, because men are hard to be convinced of the sin and falshood, il with zeal & open profession they have maintained it; therefore they in the Council of *Trent* (as the history relates) would hardly be drawn to admit of any

receſs from their former errours, *ne viderentur erraſſe*, leſt they might ſeem to have erred, and ſo weaken the credit of all they held before, as the crack made in Ice, uſeth to runne further, then where it is firſt made.

But if in puniſhment upon them that receive not the truth in love, God do give men up to efficacy of errour, or do otherwiſe *recompence their errour*, by delivering them up to vile affections and luſts, *Rom.* 1. 27. who ſhall then pull off that fearfull ſeal of God, that ſeals them up in ſtupidity, and under a reprobate minde.

2 Therein men are great lovers of their own fancies; *Amat quiſque quod à ſe repertum eſt*, no mother but loves her own babe.

3 A conceit that errors of minde are not ſin, as morall ſins are, but there are diſeaſes of the head, as well as ſeated in other parts.

And certainly, theſe capitall diſtempers do great prejudice to practicall holineſs, being like ſuckers that bear no fruit, but do divert and draw away the ſap from the fruit-bearing branches.

So much for the firſt part, the object of the fear, leſt the mindes of the *Corinthians* ſhould be corrupted from the ſimplicity of Chriſt: the ſecond part is the reſemblance of falſe teachers to the ſerpent, and this manner of beguiling *Eve* by ſubtilty, leſt as the ſerpent, &c.

From which words the Point is obvious.

Doct. 2.

As Eve was beguiled by the ſubtilty of the ſerpent,

ſo

so are mens mindes corrupted by false teachers from the simplicity of Christ; False Doctors; Satanæ lenones, *saith one, they are Satans instruments, as the serpent was, the Devil his Pandors, worsting to the deflowering of Christs espoused Virgins.*

The wisdome of the serpent is commanded and warranted to Gods people, the subtilty of the serpent is found in these subverters of the chastity of Doctrine; I cannot, I may not spend any time in this point, for I have no sand left; onely observe,

1 That the defection, the corruption of men principled with pure doctrine is feared. Gospel-principles are not so much to be scanned by curiositie of reason, as received in simplicity of faith.

2 The Apostle alledges the most ancient example of corruption of minde that is in the world; that which men call *New Light* is many times but some exploded errour furbisht up, and old wayes are but acted once again. There is properly no new truth, but there may be new discoveries.

3 What a sharp comparison doth he use to resemble false teachers? unto the devil his first instrument used by him; and therefore let no man temeraciously say, *they are holy men*, they aime at more refined degree of holinesse then others: for it's no wonder, saith the Apostle, that if Satan be transformed into an Angel of light, his Ministers also be transformed or disguised, as the Ministers of righteousnesse.

4 The

4 The Serpent took *Eve* at the beginning, and ſubtilly raviſht her of her integrity, we muſt look to our ſelves; it's the uſual time to ſet upon us in our infancy of knowledge, either to diſgrace the truth newly brought to light, or to diſplant it before it do take root.

5 That corrupters come with ſubtilty, and have their ſlights, *Epheſ.* 4. 14. they come with good words, *Rom.* 16. 17. they beguile with enticing words, *Col.* 2. 4. they ſpeak lies in hypocriſie 1 *Tim.* 4. 2. they can wear the rough garment, and ſheeps cloathing.

Their ſubtilty may be obſerved in the Serpentine which they imitate.

1 The ſerpent ſet upon the weaker ſex, and the Apoſtle ſaith, they lead captive ſilly women.

2 They are ſubtil in being modeſt at firſt, *mille erroris ſunt verecunda, Hath God ſaid,* Gen. 3. ſaith the ſerpent, the deceiver begins with *queries* rather then down-right aſſertions.

3 They will take their riſe from Gods Word, and rather wreſt then deny it, as the ſerpent here perverted thoſe words, *the knowledge of good and evil,* to another ſenſe and meaning.

4 They promiſe magnificent and great things, they promiſe them liberty, ſaith *Peter.* 2 *Pet.* 2. 18. *Ye ſhall be as gods,* ſaith the ſerpent, what great bubbles are uſually ſpoken of glory, joy, familiarity with God, &c.

5 They comply with mans pride, with ſelf, &c. and fit the bait to the fiſh. They allure through the

the lusts of the flesh, &c. 2 *Pet.* 2. 18.

6 They draw a man from practical obedience unto extrinsecal, and meer empty speculations (for the theorie is pleasant and easie, but the truth is bitter.

7 They bring points of faith, to the bar & test of captious reason: God in the prohibition of this tree, had shewn much arbitrarinesse of will, to make probation of mans obedience, & therefore they ought not to have been arraigned *coram non Judice*, as neither the cleer points of faith.

The time puls me by the eare, and therefore for close, as deceivers have the Serpents subtilty, so get you the Serpents wisdom, and if I were to prescribe prophylacticks or preservatives I would exhort you, 1 To hold the head, and so to fortifie the vitals from this epidemick infection, *Col.* 2. 19. 2 To pursue practicall doctrine, solid meat, and let alone these sweet meats; the tree of knowledge is fair to look on, the tree of life better to feed on. 3 Affect not things above the Word, holinesse, a zeal, a knowledge, above what is written: *Eve* went somewhat further then Gods Word gave warrant when she replied, *neither shall ye touch it*: so there are many will say, This is the holier way, this is the better, not having any Word for it. 4. Avoid the house of infection, the Fowlers net, *From such turn away*, saith the Scripture, if the woman will confer, with the Serpent; you see what comes on it, it's the itch and pride after novelties that exposes us to temptations.

FINIS.

ENOCH'S *WALK* AND CHANGE,

Opened in a

SERMON

At *Lawrence-Jury* in LONDON,
Febr. 7th. 1655.

AT THE

FUNERAL

Of the REVEREND
Mr. *RICHARD VINES*,

Miniſter of the GOSPEL there;
With a ſhort Account of his *LIFE* and *DEATH*;
With ſome Elegies, &c. on his death.

By THO. JACOMBE, Miniſter of *Martins-Ludgate* in the City of *London*.

The Third Edition.

ZECH. 1. 5. *Your fathers, where are they? and the Prophets do they live for ever?*

LONDON,
Printed by *Sarah Griffin*, for *Abel Roper* at the Sun againſt *Dunſtans* Church in *Fleetſtreet*. *Anno Dom.* 1657

12

ENOCH'S WALK AND CHANGE,

Opened in a

SERMON

At Lawrence-Jewry, LONDON,

On the 6th of JUNE 1695.

AT THE

FUNERAL

Of the REVEREND

Mr. RICHARD VINES,

Minister of the GOSPEL there;

With a Short Account of his LIFE and DEATH;

With some Elegies, &c. on his death.

By THO. JACOMB, Minister of Martin-Ludgate in the City of London.

BIBLIOTHECA BODLEIANA

The Third Edition.

LONDON,

Printed by Sarah Griffin, for Abel Roper at the Sun against Fleet-Bridge in Fleet-street. 1695.

To the Inhabitants of Lawrence-Jury, in the CITY of London.

Honoured, and Beloved in our Lord Jesus,

HOw many of our *Starres* in this City have of late *fallen*, or rather *ascended* into a higher *Orb*, I need not tell you. What is your duty under this *threatning* Providence, you also know; and it will be well if you *do* it as well as *know* it. The *Eclypses* of glorious *lights* have been as frequent & as sad with you, as any; and I fear (whatever the *over-daring Astrologers* of our times do say from their Eclypses, to amaze & terrifie us,) these do portend something in away of *judgment*. 'Tis not long since the *violent axe* bereaved you of one; a *milder blow* from God Himself hath now taken away another, the Reverend Mr. *Richard Vines*, an able and godly Minister; a man of singular worth; none but himself *would deny* it, none but himself *could expresse* it.

I here present you with the *Sermon*, which not many weeks ago I preach'd at his *Funeral*. He was your *Pastor*, called and presented by your selves: whilest he liv'd, he received much love and encouragement from many of you; since God took him, your *bounty* and *charity* hath been highly expressed to his sad and mournful widow, for which I hope the Lord will abundantly requite you. Whilest I weighed these things with my self, I could not but make use of your *Parochial body* in this Dedication. But (alas!) in so poor and worth-

leſſe a Preſent, why do I ſo much trouble you or my ſelf about it?

Give me leave to tell you, I was very unwilling to engage in this work; for though I looked upon it as very honourable, yet I judged my ſelf every way unfit for it. Importunity prevailed with me, and meerly that; And now 'tis done, let me aſſure you, many would have done it with *more ability*, none with *more affection* to him who was your precious Miniſter, my loving Country-man, and worthy friend.

I was forc'd into the *Pulpit* then, and now unto *Preſſe*, though I confeſſe more willingly, and with leſſe reluctancy; for though love to the *perſon* of the deceaſed could *hardly* make me *preach*, yet that being done, love to his *name* and *memory* did more eaſily encline me to *print*. I look for many cenſures, but I muſt ſhadow my ſelf under the name of Mr. *Vines*. Well, ſuch as the Sermon is, you have it; and this *Epiſtle* doth not come to beg your *protection*, (Alas, 'tis below envy, who will meddle with ſo harmleſſe and inconſiderable a thing) but your Acceptation, (and I hope your *candour*) will run parallel with Gods *mercy*, which accepts of *goats hair*, when no *ſilver* or *gold* can be brought.

For the matter here handled, 'tis *weighty* and *very neceſſary*. *Mercy* and *Duty* are the two *poles*, upon which all Religion turns; you have them both here ſet before you. Here's *your duty* in a *holy life*, here's *Gods mercy* in a *happy death*. If I be not miſtaken, it may be a word in *ſeaſon* to you. God hath endowed many of you with great parts and underſtanding; take heed of being *headſtrong* or *top-heavy*. Oh, walk humbly! God hath bleſſed you with great eſtate,

you have *pounds* to others *pence*, bleſs God for it, but yet be above all theſe things, *Walk* with *God*, and be *Heavenly-minded*! your *thouſands* will be but *ciphers* when you come to *die*; your *cheſts* will not take away the *fears* of a *coffin*. Oh, do not loſe *Chriſt* and the Power of Religion in the croud of worldly imploiments. You are a people that make Profeſſion of the waies of God; look to ſincerity. This is well; but ſee that *Jacobs* voice and *Jacobs* hands go together. Let the great *fervour* of your ſpirits, appear in the intereſt of Religion, and in the concernments of Gods glory. I might run over many things which are here handled, which as I conceive, do hit you very right; (for indeed this diſcourſe was not ſo much *calculated* for the *meridian* of the *dead*, as of the *living*) *Read* and *ponder*, and *the Lord give you a right underſtanding in all things.*

I have taken the boldneſſe in the cloſure of my Sermon, to ſuggeſt a word or two to you by way of advice, which the ſad occaſion leads me to. Again and again, I would put you upon this, to look back upon the *precious Labours* of your *removed* and *dead Miniſters*, and *live* up to them. The *Sower* is gone, but yet the *ſeed* may *grow up*. This your laſt deceaſed Miniſter was very averſe to printing, and we are very ſorry for it; what good might the Church of God have reaped, had he made publick his excellent notions by *printing*, (which is ἐγγειρεῖν τῷ λόγῳ ἀφθόνως) yet we are not under deſpair as to this, but that by the help of his *faithful* and *learned* * *friend*, (once your Paſtor too) ſome of his Papers may ſee the light. But whether we have this mercy or not, you that were his *Auditours* and *Pariſhioners*, do you live ſo *holily*, ſo *ſpiritually*, ſo *firmly eſtabliſhed* in the

Clem. Alexand. Strom. l. 1.

* Mr. *A. Burgeſſe.*

Truth, and especially in the *Doctrine* of *Justification*, (which he was almost perpetually clearing up to you) that we may see his *Sermons* printed in your Lives. That's a blessed thing, when *Ministers die*, and their *Sermons live*, and are made *publick* in the carriage of them that heard them.

I thought to have inserted something here, concerning the *suddenness* of his *death*, upon which may be, some are too forward to passe strange Interpretations. And this I thought the rather to do, because I understand, in his own Pulpit one lately gave this as his observation, that since *extempore* prayer, he had observed there was more *extempore* death, than ever there was before. But upon second thoughts I blotted out all this as very unnecessary. I shall only advertise you of one thing in order to the Sermon, and I have done. When I preach'd I resolv'd I would not be tedious, and therefore omitted many things. Here I have taken the liberty to insert them, as being very necessary to the subject in hand. And yet here too I have put them in with much brevity, without any great enlargement, lest the work should swell to too great a bulk, and so come to you rather as a Tractate than a Sermon; or rather, lest it should be doubly burdensome, by its prolixity and weakness too.

Ne duplo te oneret minùs suavis oratio, si & longa fuerit. *Bern. de consid. l. 1.*

I commit you to God, and to the Word of his grace, praying that your Ministers here may see your faces, with joy and that you may see their faces with joy at the day of judgment. I am

Your Friend and Servant in Christ,

March 12. 1655.

THO. JACOMBE.

TO THE
Reader.

ALthough of late years, this City hath been more freed than formerly, from the frights of warre, the noiſome peſtilence, and outward ſcarſity, yet the troubles of reall Saints have been much increaſed, through the inundation of errours, hereſies and blaſphemies, too much indulged. And this hath been no ſmall addition to our grief, that many faithfull, fruitfull, Orthodox Miniſters, eminent both for learning and Piety, have by death been removed from us, now in the time when we moſt needed their counſel, preaching and prayers, for our preſent healing, and the prevention of our future feared dangers.

Oh! how ſad a ſight is it, to behold our Pilots, our Steerſmen lying dead upon the deck, when the windes riſe, the ſeas ſwell, the clouds blacken, and the Heavens lowre, preſaging approaching ſtormes! How awakening a Providence is this, to have our quarters beaten up, and at the ſame time to ſee our Captains and Standard-bearers laid lifeleſſe in the duſt! We cannot without ſorrow remember the death of many of our Worthies, whoſe ſignal characters of deſerved commendation have already been made publick for the uſe of ſucceeding Ages *. And this our late blow received in the removal of famous Mr. *Vines*, doth cauſe our former wounds to bleed afreſh.

* Dr. *Gouge*. Mr. *Gataker*. Mr. *Whitaker*. Mr. *Robinſon*, &c.

This Sermon preached at his Funeral, will give an account of his great worth. Therein therefore we ſhall be the ſhorter, though by reaſon of our intimate acquaintance with him, we could ſpeak very much. His naturall *acumen*, together with his acquired abilities were extraordinary. He was a ſmart Diſputant,

putant, as it was obſerved in many places with admiration, *viz.* not only in the Aſſembly of Divines againſt diſſenting Brethren, but likewiſe at the Conference at *Uxbridge*, and in Iſle of *Wight*, about the *Jus Divinum* of Prelacy, where ſome of his learned Oppoſites, ſtill living, were very ſenſible of his ſtrength. He was a well-ſtudied Orthodox Divine, his Miniſtry was ſolid, pithy, quick and ſearching, as his moſt judicious Auditors in *Warwickſhire*, *Cambridge* and *London* will acknowledge. His Sermon preached at the Funeral of the Right Honourable the Earl of *Eſſex*, doth prove him to be an excellent Rhetorician, and eloquent Oratour. The Sermons preached before both Houſes of Parliament, do not only diſcover his high parts, but do tell the world that he was neither a flatterer nor time-ſever. As he had a clear head, and could dive deep into a knotty controverſie, ſo he had (*Luther* like) an undaunted ſpirit, and was not afraid of men, but could and would ſpeak his mind in any company, with brave metal and magnanimity. The great deſign of his Miniſtery, (eſpecially toward his end) was to drive man out of himſelf, and to draw him unto Chriſt; to diſcover the cheats of mans deceitful heart, and to throw down all ſandy foundations of hope of Heaven; to encourage an humble dependance upon the Lord Jeſus, as alſo to quicken inſide holineſſe, with the Power of Godlineſſe, in a Chriſtian converſation.

And (to adde that which was the Crown of all his other Excellencies) he was a man of a right gracious tender ſpirit, whereof this was one demonſtration, (to inſtance in no more) that he reſolved rather to ſuffer, by being turned out of the Maſterſhip of *Pembrook* Hall in *Cambridge*, than to ſubſcribe the Engagement againſt his conſcience. Yea, he was (of our knowledge) a hearty Presbyterian, notwithſtanding the many diſcouragements which are from every hand, caſt upon that way of God in theſe woful declining times. Now upon the death of this Worthy man, our much-endeared Brother, our words cannot ſufficiently expreſſe the grief of our own hearts; And, to move others to mourning (beſides ſundry other Arguments which we will not mention,) we may truly apply ſome of the paſſages of *Davids* Lamentation, over *Saul*,

and

and *Jonathan. Weep over Saul, who clothed you with ſcarlet, with other delights, who put on Ornaments of gold upon your apparels. The bow of Jonathan returned not back. They were ſtronger than Lions.* How profitable and pleaſant, how warm in affections, how delightful in language, and how rich in notions was precious Mr. *Vines* in his Miniſtry! and with what irreſiſtable ſtrength was he wont to ſhoot arrows of conviction into the conſciences of his Auditors? But alas, alas, Now this Champion, this Prince of Preachers is laid ſilent in the duſt, (with many other of our reverend deceaſed Brethren) never any more to awaken, to warm, to encourage, to edifie our ſouls by Miniſterial endeavors. 2 Sam. 1.

Doubtleſſe by theſe dolefull diſpenſations, the voice of the Lord ſpeaketh to the great City. *Hear the Rod, and who hath appointed it.* And becauſe there can be no evil in the City, and the Lord hath not done it, therefore the Prudent will lay theſe things to heart. Micah. 6. 9. Amos 3. 6.

When the Miniſters of the Goſpel are decried as Antichriſtian by many, and ſlighted as uſeleſſe by the moſt, it is matter of Lamentation; and ſhould be for a Lamentation, that at the ſame time God himſelf doth make ſuch great breaches, both in this City, and ſeveral other Counties in the Nation, by taking to himſelf ſo many, and men ſo tranſcendently famous, for their ability and fidelity in the ſervice of his Church.

And how can a gracious heart do leſſe, upon ſuch ſad occaſions, than (groaning out its grief at Gods foot) make ſerious iniquiries, what may be the cauſe of this his great diſpleaſure? As among the Iſraelites the Sabbaths ceaſed becauſe they were deſpiſed, ſo, may not we ſuſpect that the number of worthy Miniſters in *London* and *England* is much abated, becauſe they are commonly undervalued? The barreneſſe of Gods Vineyard provoked him to deprive them of the influences of thoſe clouds, which before had watered them. The Lord Jeſus threatned to remove the Candleſtick with the light in it from the Church of *Epheſus*, becauſe ſhe had loſt her firſt love. And heretofore, a famine of hearing Gods Word was menaced, when holy Ordinances became burdenſome. Deut. 29. 24. Ezek. 20. Iſai. 5. Rev. 2. 4, 5. Amos 8. 5. with 10, 11, 12

Theſe, and many more inſtances recorded in holy Story, do

hint the causes of divine displeasure, expressed by the death of so many worthy Ministers.

But it is much more easie in these our sufferings, to discover the hand which inflicteth them, and the sins which procure them, than to prevail with people, so seriously to set upon the work of Humiliation and Reformation, that the Almighty may be pacified towards us, and that these our sad breaches may be sanctified, and repaired through his grace.

Herein, his Majesty help us and our Brethren in the Ministry, to be successefully serviceable by our counsel, example and prayers, through the prevalent Intercession of our Lord and Saviour; in whom we are

Thy Soul-Friends and Servants,

SIMEON ASHE.

March 10. 1655.

EDMUND CALAMY.

All Mr. *VINE's* Sermons are newly collected into one Volume, and printed for *Abel Roper*, at the Sun against *Dunstan* Church in *Fleetstreet*.



ENOCH'S *WALK* AND CHANGE,

Opened in a

SERMON Preached at the FUNERAL of the Reverend,

Mr. *RICHARD VINES.*

GEN. 5. 24.

And Enoch *walked with God, and he was not, for God took him.*

THis Chapter is a ſhort, and yet a long Hiſtory; 'tis called, *verſe* 1. *The BOOK of the Generations of ADAM*; (that is) A Summary Deſcription of the *Genealogies*, *Deſcents*, *Life* and *Death* of the old Patriacks, who lived in the firſt Age or Period of the World, from the CREATION to the Flood (which ſpace of time contained 1656 years, according to the general Computation of Chronologers: ſo that the World

Uſhers *Annal. de 1. à mund. etat*, Nisbets *Script. Chronol.*

world was then just as old from the Creation to the *Floud*, as now it is from the Incarnation of our Lord to this Age.) Amongst these Ancients *Enoch* was one, and one of the best too, a Star of the first Magnitude, (as he stands here upon record) commended *for his walking with God*.

In the Text you have him described.

1. By his *Holinesse* or *good Conversation*. *He walked with God.*

2. By his *Happinesse* or *blessed Translation*; *He was not, for God took him.*

I shall (before I fall upon the matter it self) premise a word or two concerning the *Person*. For the *Person*, *Enoch*, know there were two of this name; one was the *son of Cain*, of whom you read, *Gen.* 4. 17. *And Cain knew, &c. and he builded a City, and called the name of the City after the name of his Son Enoch* (which City, as *Drusius* observes, was the first that ever was built in the world.) The other was the son of *Jared*, of the line of *Seth*, of whom you read in this Chapter, *Genesis* 5. 18. And this is the *Enoch* the Text speaks of. *How long he lived*, the 23. Verse tells us, *All the dales of Enoch were 365 yeares*: *How he lived*, the Text tells us, as also what became of him after his thus living; *He walked with God, and was not, for God took him.*

Καὶ τὴν πόλιν ταύτην ἀπὸ ἑνὸς, τῶν πρώτων ἁπάντων κτισθεῖσαν, Ἐνὼχα ἐκάλεσεν. *Joseph. l. 1. c. 3.*

Henochia hæc conditarum urbium quotquot unquam fuerunt in orbe terrarum prima & antiquissima putatur. Drus. Enech cap. 3.

The *New Testament* also takes notice of him, you have him in *Lukes* Genealogy, *Luke* 3. 37. *Jude* speaks of him in his Epistle, (the *Divine Authority* of which is not to be *questioned*, because it mentions *Enochs Prophecie*, (concerning which there are so many disputes amongst the Learned) no more than some of *Pauls Epistles* are to be *questioned*, because therein he cites *Common Authours*, as *Menander*, *Aratus*, *&c.*) *And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints.* *Paul* puts him amongst his Worthies, as to faith, *Heb.* 11. 5. *By faith Enoch was translated, that he should not see death, and was not found, because God*

Judas frater Jacobi parvam quidem, quæ de septem Catholicis est, Epistolam reliquit; & quia de libro Henoch, qui Apocryphus est, in ea assumit testimonia, cum plerisque rejicitur. Hier. Catal. Script. Eccl.

God had tranſlated him; for before his Tranſlation, he had this Teſtimony, that he pleaſed God. By the way, Where had hee this *Teſtimony?* I anſwer, in my Text, for though in the Hebrew 'tis, He *walked* with God, yet the Greck Verſion reads it, Εὐηρέστησε τῷ Θεῷ. *Sept.* He *pleaſed* God, and the Apoſtle, partly to honour this Tranſlation, and partly for the great uſe of the Greek *language in that Age*, doth here, and in ſome other places, leave the Hebrew and follow it; (yet from hence we muſt not inferre, that their Tranſlation is *Authenick*, and to be preferred before the Hebrew Text.) But here I digreſſe. *Vid. Capel. Crit. Sacr. l. 4. Amam Antiharb Bibl. l. 1: Err. 1.*

Not to trouble you with the impertinent ridiculous fables of the Jewiſh Doctours concerning this *Enoch*; this is clear of him, He was a good man; and that too (* which adds much to his worth) he was *good* when the times were *bad*. He was like a fiſh that keeps his freſhneſſe in ſalt-water; like a ſound body that's healthful in a Peſt-houſe; the world was now overflown with a deluge of ſin, and was ſhortly to be overflown with a deluge of waters; but now *Enoch walked with God*, and he loſt nothing by it, for *he was not, God took him.*

R. Solomon ait Enoch juſtum quidem fuiſſe, ſed mente inſtabili, ac ad impiè agendum propenſâ, ac propterea Deum celeriter ac præmaturâ morte eum abſtuliſſe. Cartwr. in Gen.

Vixit, dum vixit, laudabiliter, quanquam ſunt qui eum inſimulant, levitatis & inconſtantiæ. Druſ.

Exibilandi Hebræi, qui tradunt Henoch ante tempus raptum, quòd levis & lubricus eſſet, adeò non pudet eos, tam aperta mendacia divinare. Melvend. * Ἡ μὲν γὰρ χρηστὸν ὁ μιλία ἀσκησις δεῖ ἀγῆσθ. ἡ δὲ τῆς πονηρῶν, κατάλυσις. Xenoph.

There is a future ſtate for man, diſtinct from this preſent ſtate. This is ſo great a truth, that God would have it known in all Ages, and therefore till the Word was written to reveal it, God will give ſome *viſible ſpecimens* of it. In the times before the *flood*, *Enoch* ſhall be thus *tranſlated*, as *obſes & teſtis utriuſq; vitæ* (ſo *Tertullian*) in the times after the Flood *Elijah* ſhall go to Heaven in a *fiery Chariot*, and ſo both Ages are inſtructed in this weighty and fundamental Truth. This notion I had at firſt from a Divine of our own. But ſince, I finde others before him did touch upon it.

Ἐγὼ δὲ οἶμαι τοῦτο πεποιηκέναι τὸν τῶν ὅλων Θεὸν εἰς ψυχαγωγίαν τῆς τῶν ἀνθρώπων ἀθανασίας. Ἐπειδὴ γὰρ ὁ Ἄβελ, &c. τὸν Ἐνὼχ μετέθηκεν, ἵνα τῇ ἀναῤῥήσει τῆς τοῦ μυστηρίου παραμείνῃ ἀνάστασιν. Theodorus Quæſt. in Geneſ.

Epiſt. ad. *Datâ ſententiâ mortis voluit Dominus ducere homines in ſpem vitæ, quod fecit in patribus utriuſque ſtatûs, ſcilicet, Naturæ, Legis, & Gratiæ. Unde in primo ſtatu dedit ſpem evadendi neceſſitatem mortis, & hoc eſt in Henoch, in Lege in Heliâ, in tempore Gratiæ in Chriſto.* Aquin. *Videntes Habelem juſtum à Cain interfici, potuerunt aliquâ tentatione vexari, ſed cum poſteà pro ſuâ fide & pietate ita Henochum aſſumi viderent, ſtatim judicare licuit, ſanctos & crucem & gaudia hæc obituros, cum utrumque hæc exempla oſtenderent.* Pet. Martyr.

But I come to the matter here laid down, *Hee walked with God, &c.* Here is the ſumme of mans duty, and the *Zenith* of Gods mercy. Here is the *morning* of Grace, and the *mid-day* of Glory. Here is the work of *Earth*, and the wages of *Heaven*. Here is a Chriſtians *walk* and *reſt*, and both with God.

There are two *Generall Propoſitions*, or *Doctrinall Obſervations* that offer themſelves to us from the Text.

1. *Propoſ. A true Chriſtians life is a walking with God. Enoch walked with God.*

2. *Propoſ. A Chriſtians change is a going to God. He was not, for God took him.* Here is Holineſſe and Happineſſe meeting in a narrow room, ſweetly kiſſing and embracing each other.

I ſhall only ſpeak to the firſt of theſe, and reduce the ſecond under that, by way of Motive.

A true Chriſtians life (I ſay) is a *walking with God.* You have the ſame Character given to *Noah*, *Gen.* 6. 9. *He was a juſt man, and perfect in his generations.* How doth that appear? it follows, *And Noah walked with God.* Take the phraſe ἁπαξ, in ſo many letters and ſyllables, it doth not often occurre in the Scripture; but as to its ſenſe, and genuine import, there are *many expreſſions* which run *parallel* with it; but here I will not ſtay.

There are two things in the Doctrine.

1. *A Chriſtians life is a walking.*

2. *Tis not every walking, but a walking with God.*

I might put them together, but for method ſake, I'le a little ſeparate them: and ſo my work ſhall be to ſhew you, 1. In what

what reſpects a Chriſtians life is a Walking. Secondly, *In what reſpects it is a walking with God.* I'le name five particulars for each. For the firſt.

Firſt, A *Chriſtians life is a Walking. His life is an active life.* (a) *Enoch* did not ſtand ſtill, or ſit idle, or like *Solomons ſluggards*, lie upon a bed of *ſlothfulneſs. He walked. The new born man is the active man*; he beſtirs himſelf in the great concernments of Gods glory, and his own good. Grace is not an idle, ſleepy, drowſie habit, but an active, lively, operative thing: Religion doth not make men *loyterers*, but *labourers*. In the *ſweat* of our *browes* the earth brings forth *fruit to us*, in the ſweat of our *brows* we bring forth *fruit to God*. The Chriſtians *life* is a *pains taking life*; none have ſo much work as they, many duties to be performed, many ordinances to be improved, a deceitful heart narrowly to be obſerved, many graces to be exerciſed, many corruptions to be mortified, many enemies to be vanquiſhed, &c. Here's *work*, here is *much work*, here's *hard work*. (*Heaven work is hard-work*) here's *work* wherein a man muſt be ſomewhat *curious* and *exact*, Phil. 2. 12. *Work out your ſalvation, &c. Work* and *work it out*, (that is) with much *accurateneſſe* and *diligence* (as *Chryſoſtome* expounds it.) The whole life of a Chriſtian is like walking in a journy, nay, 'tis not a bare *walking*, but a *ſtriving*, Matth. 7. 24. 'tis not a bare *walking*, but a *walking up the Hill*; (for ſo your way to Heaven lies) nay, 'tis a *running*, nay, tis like the *running of a race*, 1 Cor. 9. 24. Hebrews 12. 1. nay, higheſt of all, tis ſet forth by the *ultimus conatus*, or *impetus* in the running of a race, *Phil.* 3. 14. *reaching forth unto thoſe things which are before.* A Metaphor taken from Horſes or Men, who in their running, when they come near the *goal*, or *meta*, they ſtretch forth themſelves, and ſo put forth their utmoſt might. All this ſets before us the *labouriouſneſſe*, and painfulneſſe of a Chriſtians life. This is the firſt thing which is held out in the metaphor of the Text; The Spirit of God in Scri-

1.

a *Non dicitur Henochum Deo aſtitiſſe, aſſediſſéve, ſed cum Deo ambulâſſe; certè igitur metu quodam, &c. Sanè Peripatetici ſunt fideles quique.* Bp. Hall's Enochiſm. Pro. 6. 10. Gen. 3.

Μετὰ πολλῆς τῆς σπουδῆς, μετὰ πολλῆς τῆς ἐπιμελείας *Homil.* 8. *in cap.* 2. *ad Philip.*

Ἀγωνιζόμενοι *extremas ſummaſque vires velut agonizantes exerite.* Corn. A Lap.

Ἐπεκτεινόμενος *pergit in Tranſlatione à curſoribus ſumptâ; qui ſi quando ſummo & quaſi jam ultimo impetu nitantur, prono & quaſi præcipiti corpore feruntur ad ſcopum.* Beza.

Scripture delighting thus to expresse ſpiritual activity and diligence, as *Col.* 2. 6. *As ye have received Chriſt Jeſus the Lord, ſo walk ye in him*; and *Gal.* 5. 25. *If we live in the Spirit, let us walk in the Spirit*; (h. e.) if you have truly received Chriſt by faith, and have really a life from and in the Spirit; then walk, and be active, and active according to what you profeſſe is wrought in you.

2. Secondly, a Chriſtians life is a *walking*. His life is a *progreſſive life*. *Walking*, 'is *motus progreſſivus*. A childe of God is ſaid to *walk*, becauſe he goes forward in Heavens way; every action in his life is a ſtep, a pace, by which he gets nearer to his *fathers houſe*. Every day *ſin* is more *weak* (like the houſe of *Saul*) *Grace* more *ſtrong* (like the houſe of *David*) *affections* more *ſpiritual*, *duties* more *holy*, *love* more *pure*, *prayer* more *fervent*, the *heart* more *humbled*. Thus gracious ſouls do *walk*, becauſe they go from *faith to faith*, Rom. 1. 17. from *ſtrength to ſtrength*, Pſalm 84. 7. *Hee that hath clean hands ſhall be ſtronger and ſtronger*, ſaith *Job*, *chap.* 17. 9. And ſaith *Solomon*, *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day*, Prover. 4. 18. 'tis not perfectly light as ſoon as 'tis day; light comes in *pedetentim*, and by degrees. The Chriſtian is not perfect upon his Converſion, but he growes on towards perfection, alwaies filling up τὰ ὑστερήματα τῆς πίστεως, that which is *lacking in his faith*, 1 Theſ. 3. 10. *perfecting holineſſe in the fear of God*, 2 Cor. 7 1. by all Ordinances, by all Providences, growing till he come to the *meaſure of the ſtature of the fulneſſe of Chriſt*, Eph. 4. 13. and there he ſtops, and walks no further, for that is his *Non-ultra*.

3. Thirdly, A Chriſtians life is a *walking*. His life is a *regular and ordered life*. *Walking*, 'tis *motus ordinatus & diſpoſitus*. 'Tis not a confuſed, but a regulated, and ordered motion. Such is the life of every true Chriſtian; he is none of thoſe that live at *randome*, ἀτάκτως, in a *diſorderly* manner, 2 Theſ. 3. 11. His converſation is an *ordered converſation*, Pſalm 50. 23. *To him that ordereth his Converſation aright, will I ſhew the ſalvation of God*. He is one that meaſures and ſquares every thing by the Line and Plummet. Hee walks ἀκριβῶς, exactly,

Eph.

Ephes. 5. 15. By the *rule* of the *new creature*, Gal. 6. 16. And what is this *rule*? *The Word*, the *ſure*, and *holy*, and *infallible Word*; this is the *Compaſſe* by which he *ſteers*, the *Starre* by which he *ſails*. In matters of *faith*, in matters of *practice*, *in credendis*, *in agendis*, ſtill to the *Law* and *Teſtimony*, Iſai. 8. 20. What ſaith the Word? Is ſuch a ſin there prohibited? I muſt not meddle with it: Is ſuch a Duty there enjoyned? be it never ſo contrary to fleſh and blood, I muſt not balk it; and ſo in every particular moral act. I may call a true Chriſtian, a living Word, or a living Decalogue. The Word is *written* in his heart, 'tis *held forth* in his life. Phil. 2. 16. *Holding forth the Word of life*. He doth not only lay up the Word of life in hearing, but he doth hold forth the Word of life, in ſquaring all his actions to it.

Fourthly, A Chriſtians life is a *walking*. His obedience is free and ingenuous. *Walking*, 'tis *motus ſpontaneus & voluntarius*. The truly regenerate Chriſtian, whatever he doth in the ſervice of God, he doth it freely, not by force and compulſion, or a baſe mercenary ſpirit, but from an *inward principle* of *life* and *love*, 2 Cor. 5. 14. *The love of God conſtraineth us*. *Oh bleſſed conſtraint!* ſweet is the violence of love. *Amor meus, pondus meum; eo feror quocunque feror*, Love is the golden weight that hangs upon the gracious ſoul, and this makes every wheel in it to move, *Pſal.* 110. 3. *Thy people ſhall be a willing people in the day of thy power*; in the Hebrew 'tis in the Abſtract, *willingneſſes*, Chriſts people are very willing in their whole compliance with the will of God. *Xenocrates* being asked, What he could do more for his Scholars than others did for theirs? made this anſwer, This I can do, ſaith he, *Ut id voluntate faciant, quod alii jure coguntur. My Scholars ſhall do that willingly, which others ſhall do only by compulſion.* This is truly applicable to Chriſt; he makes his people a *willing people*; they are all Voluntiers in his ſervice; 'tis not becauſe they cannot help it; no 'tis their *choice*, *their delight*, Pſal. 40. 8. 'tis not their neceſſity, but their option, Pſal. 119. 30. *I have choſen the way of Truth.* 4. *Auguſt.* *Serv. in Virg. Æneid.* 7.

Fifthly, A Chriſtians life is a walking, his obedience is *even* and *uniform*. Walking, 'tis *motus æquabilius*, 'tis not 5.

a motion by girds and ſtarts, but an equall, uniforme motion. Thus the child of God may be ſaid to *walk*, hee is one that holds on with an even foot, with an equall and conſtant pace, in the way of holineſſe, Pſalm 119.112. *I have enclined my heart to perform thy ſtatutes alway, even unto the end.* Mark theſe two expreſſions, *alway*, and *even unto the end.* The hypocrite runs faſt at firſt, but 'tis too ſwift to hold long, and therefore he gives out in a little time. His Religion is ſoon out of breath. *Will he always call upon God?* The *young man* makes much haſte to Chriſt, but it laſts not. He runs away as faſt from him, as ever he runned to him. Some mens *goodneſſe is but as the morning cloud, and as the early dew, which is ſoon gone away.* Here lies the excellency of the upright Chriſtian, hé is one that holds out, he perſeveres with an even tread, till he come to glory: where you had him ſome years ago, there you have him ſtill, alwaies preſſing after perfection, but never changing ſo as to leave the good waies of God. 'Tis *Cajetans* obſervation here upon *Enoch*: 'tis twice ſaid of him, *He walked with God*, ver. 22. and ver. 24. To hold forth this; (ſaith he) He *began* at firſt ſo to walk with God, and he continued to the end in that walking with God.

Job 27. 10.

Hoſ. 6. 4.

Bis de Enoch dicitur (& ambulavit cum Deo) ad explicandum quod ab incunte ætate profecit in viâ Dei, & perſeveravit proficiendo in eâdem ſemper. Cajet.

I have ſhewn you in what reſpects a Chriſtians life may be ſaid to be a Walk. I now come to ſhew you in what reſpects it may be ſaid to be a *Walk with God*. And that I ſhall alſo do in five things.

1. Firſt, A Chriſtians Life is a *Walk with God*, becauſe he alwaies walks *as in the preſence of God*. To *walk with God*, is as much as to *walk before God*. This was Gods charge to *Abraham*, *I am God All-ſufficient, walk before me, and be thou perfect.* This was *Abrahams* practice, *The Lord, before whom I walk, will ſend his Angels with thee, &c.* This was *Davids* reſolution, *Pſalm* 116. 9. *I will walk before the Lord in the Land of the living*; in the Hebrew 'tis, *before the face of the Lord.* The real Saint lives as in the ſight of God, doth all as in the ſight of God, thinks as in the ſight of God, trades as in the ſight of God, prayes as in the ſight of God, walks when he is moſt private, as in the ſight of God. As the

Gen. 17. 1.

Gen. 24. 40.

the Apoſtles in the execution of their *miniſterial Function*, they did all *as in the ſight of God*; κατ' ἐνώπιον τοῦ Θεοῦ, 2 *Cor.* 2. 17. He hopes to ſee God hereafter, he knows God ſees him here, and he doth all as knowing there is an All-ſeeing eye over him (that is) a God to *obſerve* him, who is *totus oculus*, (as the Father calls him) *in whoſe ſight every creature is manifeſt, all things being naked and opened unto him*, Hebr. 4. 13.

πλεοχηλισμὸν intimè patientia. Vid. Metaph. Explicatam in Beza in loc. 2.

Secondly, A Chriſtians life is a *walking with God*, in reſpect of that *fellowſhip* and *converſe* that he hath *with God*. Walking is a poſture of converſe. When two walk together, there is a familiar intercourſe, a mutuall breathing out of love betwixt them. *Pſalm* 55. 14. *We took ſweet counſell together, and walked unto the houſe of God in company*. Thus 'tis with God and the believing ſoul, there is not a bare reconciliation betwixt them (though that there muſt be too, for, *Can two walk together unleſſe they be agreed?* Amos 3. 3.) but a friendly, familiar, reciprocall converſe. God converſes with the believers. *He ſpake to Moſes, as a man ſpeaks to his friend*, Exodus 33. 11. *Abraham was the friend of God*, Iſai. 41. 8. Jam. 2. 23. *The ſecret of the Lord is with them that fear him*, Pſal. 25. 14. Prov. 3. 33. What converſe more intimate, and carries more of friendſhip, than the *imparting of ſecrets?* John 15. 15. Chriſt promiſes *to come* to ſuch, and to *ſup with them*, Revel. 3. 21. *John* lay in his boſome. 'Tis a gracious Promiſe, that, *John* 14. 23. *My Father will love him, and we will come unto him, and make our abode with him*; Abode: for what? ſurely for ſoul-raviſhing communion. On the other ſide, *Believers converſe* with God. *Truly our fellowſhip is with the Father and the Son.* 1 Joh. 1. 3. This is better felt than expreſt. To the people of God, holy Ordinances are as ſo many *Fields* and *Galleries*, wherein they walk with God. How do they in prayer unboſome themſelves to God! Here are ſecret ſins, wilt thou not ſubdue them? here are ſecret doubts, wilt thou not reſolve them? here are ſecret wants, wilt thou not ſupply them? when they cannot go to a friend on earth, they can go to God their friend in Heaven, and tell him their concernments, where 'tis well, where 'tis ill, what

pleaſes, what pinches, and the Lord makes real returnes of love and mercy to them; they are leaſt alone, when they are moſt alone; they aw the preſence of God, and they enjoy the preſence of God. And this is as the morning of glory, the lower room of heaven, the prelibation of the future joy, the everlaſting Sabbath *per Prolepſin* (as ſome would have our Sabbath to be, in the inſtitution of it, *before the fall of man*, Geneſis 2. 3.)

Vid. Gomir. de Orig. Sabb.

3. Thirdly, A Chriſtians life is a *walking with God*, becauſe his life is a *raiſed, ſpiritual, heavenly life. He walks with God, becauſe he lives above this world*; this *vain world*, this *deceitfull world*, this *troubleſome world*, this *defiling world*. I do not wrong it, it deſerves all theſe Epithetes. 'Tis a *vain world*, vain in point of duration, *it paſſes away*, 1 Cor. 7. 31. vaine in point of *ſatisfaction*, it cannot fill and ſatisfie an immortal ſoul, the banks are too big to be filled up with a few drops. *The bed is too ſhort, and the covering is too narrow*; a Gyant cannot lye upon it. *As nothing but Chriſt could ſatisfie God, ſo nothing but Chriſt can ſatisfie the ſoul. In the fulneſſe of this ſufficiency they ſhall be in ſtraits*, Job 20. 22. *Solomon* had as much of worldly enjoyments, as ever any had, and was as able to paſſe a right judgement upon them; and he tells us, *The eye is not ſatisfied with ſeeing, nor the ear with hearing*, Eccleſ. 1. 8. No, *Vanity of vanities, all is vanity*, verſ. 14.

Iſai. 28. 20.

'Tis alſo a *deceitful* world; it promiſes much, it performes but little. God out-does his promiſes, the world is ſhort of its promiſes, there's leſſe in the performance then there was in the promiſe: 'tis the beſt when we have it not; for 'tis big in hope, little in hand; 'tis like *Sodoms Apples*, beautiful to the eye at a diſtance, but when you touch them, they crumble to aſhes. The miſtaken Traveller, when he is in the valley, and ſees the high Hill, he thinks it touches the very skye, and if he was but at the top of it, he ſhould be able alſo to touch it with his little finger, but (alas) when he comes there, he's as far from the Heavens, as he was in the valley. Many in a low condition, if they might be thus and thus, ſo noble, ſo rich, *Sublimi feriam*, &c. Oh, how contented ſhould they be! God lets them

Matth. 19. 22. 1 Cor. 7. 31. Παράγει. fallit. Stapul.

them have that which they did desire, and they are as farre from what they promised to themselves, as they were before.

'Tis a *troublesome world*; 'Its *gall* is more than its *honey*: *it pierces men through with many sorrows*; 'tis not only *vanity*, but *vexation*: have *all*, 'tis but *vanity*; want but a *little*, 'tis *vexation*. *Ahab* is sick because he hath not poor *Naboths vineyard*. *Haman* wants but a knee from *Mordecai*, and this imbitters all. 1 Tim. 6. 10. 1 Kings 21. 4. Esth. 3. 5.

Nay, Lastly, (which is worst of all) 'tis a *defilling world*; It does but little good to the body, and much hurt to the soul. 'Tis *the root of all evill*: you cannot tell your money, but there's a filth, a soil left upon the fingers; *The great defiling, is the heart-defiling*; if the world be there, it certainly defiles it with *vile affections, sinful lusts, excesses in carnal delights*. And therefore, Christ that loves to dwell in a pure heart, when the world comes in, he goes out. 1 Tim. 6. 10. *Beatus qui post illa non abiit, quæ possessa enerant, amata inquinant, amissa cruciant*. Bern.

Now (I say) a child of God *walks with God*, because he *lives above this world*. He is *crucified* to it, and it is crucified to him, *Gal.* 6. 14. It sees but little in him, and he sees as little in it: and therefore the *Christian* and the *world* are *well-met*, for they scorn each other; he is *dead* to these sublunary things, *Col.* 3. 3. he doth not so much as *look* at them, (further than as they are [illegible]*ery supports, fruits of love, engagements to duty, objects of lawfull care and joy*, and ladders by which a man may ascend to God, 2 *Cor.* 4. 18. He keeps them all *under his feet*, Revel. 12. 1. (that's right *Christ* in the *heart*, the *world* under the *feet*; not the *world* in the *heart*, and *Christ* under the feet; not laying Christ in the *manger*, and the world in the best *room*;) all are to him but as a shadow, a kickshaw, a pageant, comicall shew, 1 *Cor.* 7. 31. and therefore *he joys as though he joyed not, weeps as though he wept not, uses the world as not using it*, doth all to it with a careless hand, but serves God with all his *might*. I might here much enlarge. Take the man I am speaking of, see what a raised, elevated life he lives. The judgment of the world doth not trouble him, the frowns of the world do not sink him, the smiles of the world do not flatter him, the cares of the world do not burden him, the

snares of the world do not entangle him, the *pleasures* of the world do not *bewitch* him. In short, *His conversation is in Heaven*; his *life* is where his *heart* is, and his *heart* is where his *treasure* is; as to *earth*, *persons*, and *things*, all but *losse*, but *dung* to Christ, *Phil.* 3. 8. Thus he *lives above the world*, even whiles he *lives in the world*; and this is *to walk with God*.

Phil. 3. 20. Matth. 6. 21. *Omnia præter Christum ingenti laborant parvitate.* Nicremb.

4. Fourthly, a Christians life is *a walk with God*, for he is one that duly observes God in all the discoveries which he makes of himself. *Enoch walked with God*, he took notice of God, and made due observation of him. So that as the Christian walks with God *in Gods observing of him*, so he walks with God *in his observing of God*.

To open this, you may know that God hath made a fourfold discovery of himself.

1. In the *Light of nature*, that *inbred light*, which every man brings into the world with him. All saving knowledg of God was lost in *Adams fall*, but there is a generall knowledge of God, (that *he is*, that he is *thus and thus*) which is engraven in every man, upon the Law of his being, for though he hath quite lost his *Grace*, yet he hath not quite lost his *Reason*. Take him *in puris naturalibus*, he is not *rasa Tabula*, a meer *vacuum*, a white-sheet of paper, wherein nothing is written; something yet remains, both in *matters of knowledge*, and in *matters of practice*; he hath some κοιναὶ ἔννοιαι, [illegible]cters of *knowledge*, and a νόμος γεγραπτὸς ἐν τῇ καρδίᾳ, Rom. 2. 15. In *matters of practice*, and to these things he is not *institutus*, but *natus*, not *doctus*, but *sociabilis*, (as the Orator speaks) if there were no Scriptures to reveal them, there is something *innate* with him, that would command his *assent* to them.

Eph. 4. 18.

Vera est sententia, nihil est in intellectu, quin prius fuerit in sensu, tametsi quædam notitiæ nascuntur nobiscum, quas vocant προλήψεις. Melanct. vol. 4. in disp. *Non est mutatio rerum Natura, sed undique loquax.* Erasm.

Secondly, God hath discovered himself in his *glorious work*, both of *Creation* and *Providence*: the whole Creation is a silent *Preacher* of God, *verbum visibile* (as *Augustine* speaks of the Sacrament) *The Heavens declare the glory of the Lord, and the Firmament sheweth his handy-work*, Psalm 19. 1. There is in the very *volume* of the *Creatures*, the τὸ γνωστὸν τοῦ θεοῦ, Rom. 1. 20 *For the invisible things of him from the Creation of the world, are clearly seen*, (how?) *being understood by the things*

things that are made (what are thoſe τὰ ἄορατα ?) *even his eternall Power and God-head.* The world is nothing but *mundi ſtatua* (as the Platoniſts call it) 'tis Gods *great Library*, as *Baſil* calls it; 'tis the firſt Bible that God made, *Clem. Alex.* 'Tis nothing but *God manifeſted* and *drawn out*, as the Cardinal *Cuſanus* phraſeth it; All the creatures are but as a ladder, by which we may aſcend to God, which whileſt the understanding is fixt upon, *in Dei notionem quodammodo manuduciatur & ſublimatur.* And ſo look upon the *works of Providence*, there ſomething may be ſeen of God. *Non fecit & abiit, dixit Philoſophus, & rectè* (ſayes *Luther.*) God did not make the world, and then leave it. No, he works ſtill, *John* 5. 17. *My Father worketh hitherto.* There is a *wiſe*, *governing*, *upholding Providence*, which doth reach to every *creature*, from the *Angel* on the *Throne*, to the worm upon the dung-hill. Let a man ſtudy the Book of Providence, (eſpecially in the myſteries and deep parts of it (for there are ἐνυπόστα, in the *Works* of *God*, as well as in the *Word of God*) he muſt acknowledge a God, and this God to be wiſe, powerful, and good.

Univerſus mundus nihil aliud eſt quàm Deus explicatus. Cuſan. Satonar. Tri. Cr. l. 1. c. 1. *Qui fecit mundum creando, facit mundum quotidiè regendo.* Zanch. *Qui curat Angelos in cœlo, curat vermiculos in cano.* Aug. 2 Pet. 3. 16.

Thirdly, God hath *diſcovered* himſelf in his *Word*, and here he's *drawn at length* (if I may ſo expreſſe it with reverence.) Here you have him in a fuller, clearer character, than in either of the former. That which you have there to be gueſt at, is here plainly laid down. *There* you have *work* for *Reaſon*, *here* for *Faith*; there you muſt read with *Spectacles*, here the weakeſt eye may ſee God very legibly ſet before it; there you have this, *There is a God*, &c. But here you have more, *This God is one in three, and three in one*, a *holy* God, a *juſt* God, a God that *redeem'd* the world by his Son, &c. No light but Scripture-light can diſcover this. 3.

Fourthly, God hath *diſcovered* himſelf in his *Son*, and this is the *higheſt diſcovery* of all: we know moſt of God in Jeſus Chriſt, and therefore he's called *ſpeculum patris*, John 14. 9. *He that hath ſeen me, hath ſeen the Father alſo*; *The brightneſſe of his Fathers glory*, Heb. 1. 3. *The very image of God*, Col. 1. 15. *And the glory of God is ſaid to ſhine forth in the face of Jeſus Chriſt*; as the glory of a man appeares more in his face, than it doth in all his *body*. You will excuſe this *digreſſion*, 4. John 1. 18.

ſion, if it be ſo; but 'tis all to my preſent buſineſſe. In all theſe *diſcoveries* the good Chriſtian *obſerves* God, and takes notice of him, and he doth this too duely, or in a right manner. How's that? He obſerves him *affectionately*, ſo as to love him; *fiducially*, ſo as to truſt him; *humbly*, ſo as to admire him; *practically*, ſo as to acknowledge him. 1. By *fetching* all from him.
Prov. 3. 6. 2. By *aſcribing* all to him. 3. By *enjoying* all in him. 4. By *improving* all for him. This is rightly to *obſerve* God, to know
Rom. 1. 21. him ſo as to *glorifie him as God*, and this every regeneate man doth.

5. Fifthly, (to ſhut up all with that which is *generall and comprehenſive*.) A Chriſtians life is a *walking with God*, his life is a holy life. This was *Enochs walking with God*: He was a * holy man. Holineſſe is a walk with God, for holineſſe is the very *way* of God himſelf, and therefore he that walks in this way, *walks with God*, becauſe he walks in Gods own way, *Pſalm* 119. 3. *They alſo do no iniquity, they walk in his ways.* The good man walkes with God, becauſe he walks after God (as the phraſe is) *Deuter.* 13. 4. according to the (*m*) Example of God, the Commands of God, he is a *God-like man*, one that doth not walk κατὰ ἄνθρωπον, as *man*, 1 *Cor.* 3. 3. but κατὰ Θεὸν, as *God himſelf doth walk* (alwaies underſtand it *pro modulo*.) His life is a bleſſed conformity to God himſelf, in his *Nature*, in his *Will*, in his *Works*; he hates that which God hates, loves that which God loves, doth that which God doth; this is *Holineſſe*, and this is the *higheſt walking with God*. The learned Interpreters do generally explain *Enochs Walk* by this notion.

* *Cum hic Scriptura ſingulariter de Henoch dicat. —— exiſtimant aliqui Henoch ſanctiorem quandam atque eximiam & perfectiſſimam præ cæteris vitam inſtituiſſe, &c.* Malv.

(*m*) *Summa eſt religio imitari quem colis.* Lactant.

Piè & inculpatè vixit. Vatab. *Hoc dictum propter ejus ſingularem ſanctitatem.* Bonfrer. *Ex Dei præſcripto vitam inſtituit mores conformavit.* Malvend. *Ambulavit in timore Dei.* Oncel.

I have diſpatched the Doctrinall part, or the opening of the *phraſe*. I now come to *Application*.

Uſe. 1. Let us try our ſelves by this, whether we be Chriſtians of a *right ſtamp*, this is an excellent glaſſe for us to ſee our faces in

in: if we weigh many Professours in this ballance, they will be found to be, not only light (for alas, the best I fear are so, much is wanting as to measures and degrees, even in them,) but false and adulterate coyn. Most mens religion is nothing, because they do not *walk* with God; they are but *nominal* Christians, *Christiani sine Christo*, (as *Salvian* speaks.) I beseech you come to the *Test*, *ad scrutinium*, try what you are, finde out your state, what you are towards God, and for another world. Are we true Christians, or only notional Christians? How shall we finde it out? By this, *Do you walk with God*? Let me tell you two things.

First, there are but few *Enochs*, few that walk with God, here and there one in a family, two or three in a parish, the *whole world*, the men of the multitude they go another way. *Enoch* was a man of *another spirit*, a rare and choice spirit, a man by *himself* almost, as God speaks of *Caleb*, *Numb.* 14. 24. *But my servant Caleb, because he had another spirit with him, and hath followed me fully.* Indeed all men do *walk*, but how? *after the flesh*, Rom. 8. 1. *In the vaies of their own hearts*, Eccles. 11. 9. *after their own devices*, Jer. 18. 2. *after vanity*, Jer. 2 5. *after their own ungodly lusts*, Jude 18. This is far from walking with God, and yet this is the course of the most in the world: the unclean man walks with his lusts, the covetous man with his wealth, the voluptuous man with his pleasures, the hypocrite with his formal duties, &c. Alas, with sorrow we may speak it, there are but very few that *walk* with God, *vix tot quot Thebarum portæ, &c.* This path of holiness is an *untrodden, unfrequented path* by the generality of men. Try your selves therefore where you walk, whether with the *most*, or with the *best*. 1. Jer. 3. 14. Mat. 7. 14.

Secondly, know this; every man is in the sight and judgment of God *according to his walking*. 'Tis not *Jacobs* voice that makes a true Christian, a little religious talking, a parcel of fine words; God looks to the *vaies*, not to the *words*; to the *walking*, not to the *talking*. Nor 'tis not some particular *acts*, that set a man right and straight, as to his spiritual condition. One *Swallow* doth not make a *Spring*; some few good actions do not make a Christian. *Wicked men in some particular acts* 2. *Una Hirundo non facit ver.*

acts may be very good. Cain sacrifices, *Ahab* humbles himself, *Jehu* is zealous; like the Diall, which though it stands Gen. 4. 3. 1 King. 21.27. 2 King. 10.16. yet at some particular time once in the space of twelve hours it will be right. And on the other hand, *A child of God in some particular acts may be very bad*: *Noah* is drunk, *David* Gen. 9. 21. 2 Sam. 11.4. unclean, *Peter* denies his Master, &c. Therefore no man is to *judge* by these, for then he will *justifie* the wicked, and Matth. 26. 74. Psal. 73.15. *condemn* the righteous; but look to your *walking*, the generall *bent* and *tendency* of the *heart*, the *scope* and *course* of your *conversation*, whatever this is, according to that God judges of you, *Cant.* 5. 2. *I sleep, but my heart waketh.* Sometimes I turn aside for a pace or two, but the great inclination of my heart is to keep close to God. Here's *grace*, so God esteems it. The summe of all is this; you *pray* sometimes, and *hear* the Word, and do good things; but is your *walk* with God, that the bias of the soul stands towards God, the *impetus* of your spirit is after him, that there is an *habitual work* within you, which turns the great stream of the heart towards holinesse? if so, you are *Enochs*, *real Saints*: be of good comfort, *your glory is sure.*

Use 2. The main Use shall be by way of *Exhortation*, to presse this upon you, that you live this excellent life of *walking* with God. Oh, that I might prevail with some, to resolve in the strength of God, to set upon this *walking*. This concerns us all: We that are *Ministers*, let us *walk* with God; as 'tis said of *Levi*, *He walked with God in peace and equity, and did turn many away from iniquity*, Malach. 2.6. You that are private Christians, whether rich or poor, high or low, do you *walk* with God? Great persons will not let mean men walk with them, that's a posture of too much familiarity; but God is willing the meanest creature should *walk* with him, and so converse with him.

In the prosecuting of this verse, I'le do two things. 1. *I'le lay down some directions.* 2. *Urge the duty upon you by some Motives.*

In the Directive part, I'le speak, 1. To the *matter* of your *walking*. 2. To the *manner* of your *walking*. For the *matter* of your walking, I'le briefly run over the particulars which have

have been mentioned, and preſſ: each upon you; *Walk*, and *walk with God*.

First, *Walk* and be active Chriſtians. The Apoſtle exhorts *Timothy*, to *ſtir up the gift of God which was in him*, 2 Tim. 1. 6. I would preſſe the ſame upon you. Have you *grace*? ſtirre it up, put it out into act, let your *ſpikenard* ſend forth its *ſmell*: let not your light be concealed under a buſhel. Corruption is active in the wicked, Grace ſhould be active in the good; ſhall they do more to diſhonour God, than you to glorifie him? you have your grace for action, firſt for * *fruit*, then for glory. As good *no* grace, as not to act it. The way to have more, is to act what you have, *Habenti dabitur*, Matth. 13. 12. The *active* Chriſtian is the moſt *excellent* Chriſtian. In fowls that go, the leg is beſt; in fowls that fly, the wing is beſt; the exerciſe of the part makes the difference. If you be *idle*, God will loſe his *glory*; for as to men here, his glory depends upon the acting of grace, *Matth.* 5. 16. *Let your light ſo ſhine, &c. The habit of grace brings glory to us, but 'tis the acting of grace that brings glory to God.* Your *Saviour* acts his *grace* for you, do you *act* your *grace* for him; he is alwaies at work for you: the Heavens are alwaies in motion, but the Earth ſtands ſtill. Chriſt ever lives for us, we ſeldome live for him, the greater is our ſhame. Well, *up* and *be doing*, and the Lord will be with you; your *time* is but *ſhort*, your *work* is *great*, *double your diligence*, and be very *active*. 1.

Ἀναζωπυρεῖν
Eſt ignem cineribus conditum folle aut flatu ſuſcitare, ut rardeſcat. Corn. A Lap. Cant. 1. 12. Matth. 5. 15. * Rom. 7. 4. *Paulum ſepultæ diſtat inertiæ celata virtus.* Hor. *De non entibus & de non apparentibus eadem eſt ratio.* John 5. 17. Heb. 7. 25: 1 Cor. 7. 29.

Secondly, *Walk* and be *growing* Chriſtians, 2 Pet. 2. ult. *Growing in Grace, and in the knowledge, &c.* Be like *Ezekiels* waters, which were firſt to the *ankles*, then to the *knees*, then to the *loins*, afterwards they were a *river* that no man could paſſe over: Thus do you riſe and increaſe in Grace, go from *little to much*, from *ſincerity* to *perfection*; let grace have its *perfect work*; whileſt others are joyning houſe to houſe, growing in wealth, do you *grow in grace*; you cannot have too much of it: a man may have too much of the world, he cannot have too much of *grace*: wicked men grow *worſe* and *worſe*, do you *grow better* and *better*; your opportunities are admirable; if you ſtand ſtill, who ſhall go forward? We have many in theſe times, who are like the Sun in *Joſhuah's* time, that *ſtood ſtill*; 2. Ezek. 47. 3, 4, 5. Jam. 1. 4. Iſai. 5. 8. 2 Tim. 3. 13. Joſh. 10. 12.

Isai. 38. 8. many worse, like the Sun in *Hezekiahs* time, they are gone backwards many degrees: O Christians, take heed of this, and on the other hand make some progresse in the things of God; from Heb. 5. 13, 24. *babes* in Christ, be *strong* men in Christ; from those that must be *fed with milk*, get *your senses exercis'd*; from *dwarfs* be like the *sons of Anak*, in *faith and holinesse*.

3. Thirdly, *Walk*, and be *orderly Christians*, keep to the *rule* in every thing, be not Antinomians in practice: Out *doctrinal Antinomians* are not *many*, our *practical Antinomians* are very *many*; they *dispute*, and we *practice*; our *heads* oppose, our Psal. 50. ult. *lives* embrace their *dangerous opinion*: Oh, let your *conversation* be an *ordered conversation*: An *ordered Covenant* calls for an *ordered conversation*; our *Grace* in *duty*, must answer to *Gods grace in mercy*. Your *Covenant is ordered in all things*, 2 Sam. 23. 5. Let your *carriage* answer to this *Covenant*, Do nothing, but be able to say, *Here's my rule for what I doe*.

4. Fourthly, *Walk*, *act from a free spirit*, Psalm 51. 12. Let Heb. 6. 10. your obedience be nothing but ἐργατικὴ ἀγάπης, a *labour* of love: act not as *slaves*, but as *sons*; not to shun the *rod*, but to please the *Father*: Though Heaven and Hell should be burnt up (as that famous Martyr said) that there should be no punishment to affright you, no reward to allure you, yet from an inward principle of love to the wales of God, *walk* in them; John 4. 34. look upon it as your meat and drink, *to be doing the Will of your heavenly Father*; Say, Lord, obedience is enough, a sufficient reward to it self. This spirituall ingenuity will be your crown and glory. Nothing commends an action (saith *Lactantius*) so much as this. 'Tis the will that is *mensura actionum* (saith *Aquinas*) let a man do that which is never so good, if he 1 Pet. 5. 2. Aug. Confess. l. 1. c. 12. doth it ἀναγκαστῶς and ἀκουσίως, that spoils the action; for *Nemo invitus bene facit, etiamsi bonum est quod facit* (saith *Augustine*.)

5. Fifthly, *Walk*, *hold on with an even pace in the good wais of God*. The *even* Christian is the *excellent* Christian; when the pulse beats evenly, all is well. To be sometimes up, and sometimes down, sometimes hot, sometimes cold; this argues a distempered heart: many are like your Jades, either they will gallop

gallop, or *ſtand* ſtill; either they will be very good, or nothing at all. Oh, that we could get a fixed heart, to be conſtant and uniform in the whole tenor of our life! Thus I would have you *walk*; but farther, *walk with God*: that's the *ſecond thing*. Pſal. 57. 7.

And here,

Firſt, *Walk* alwaies as in the *Preſence of God*, *believe* this as a truth; where-ever you are, God is with you. *Sin* may hinder you from his *gracious preſence*, but no place can *ſecure* you from his *obſerving preſence*. *Whither ſhall I go from thy Spirit?* or, *Whither ſhall I fly from thy preſence? If I aſcend up into heaven*, &c. 'Tis with God as 'tis with a Picture: if it be well drawn, where-ever you are in the room its eye is upon you. Thus 'tis with the *All-ſeeing eye of God*, 'tis upon us where-ever we are. *Went not mine heart with thee when the man turned again from his chariot to meet thee?* ſaith *Eliſha* to *Gehazi*. We think to carry things cloſely, but we are fooliſh. God is privy to our very thoughts, to our greateſt ſecrets and retirements. This a child of God *knows*, and he would not have it otherwiſe. *Velleius Paterculus* tells us a ſtory of one *Livius Druſus*; There comes an Artiſt to him, and tells him, if he pleaſed, he would ſo contrive his houſe, that do what he would, none ſhould ſee him; *Ut libera à conſpectu, immunis ab omnibus arbitris eſſet*. No, ſaith *Druſus*, but rather ſhew your Art, make my houſe ſo that all may ſee, for I am not aſhamed to be ſeen. *Tu verò ſiquid in te artis eſt, ita compone domum meam, ut ab omnibus conſpici poſſit*. I apply it to a child of God. The Hypocrites torment is Gods Omniſciency and Omnipreſency, he would fain not be ſeen by God and men; but the upright man, he knows God ſees him, and he rejoyes at it. Well, you believe this, live in the practical conſideration of it; what a world of ſin would this prevent, if men did but alwaies ſet God before them! When *Latimer* heard the pen behind the curtain, he anſwered very warily. The *Romans*, when they would not do an undecent act, they would fancy a *Cato*, *&c.* a *Fabius* in the room. The *Maid* would not gratifie the luſt of her unchaſte ſuter, till he could finde a room where God might not ſee them; and ſo ſhe eſcaped his wicked ſolicitations. *Atheiſm* is at the bottom of every ſin, Pſa. 139. 7, 8, 9, 10, 11, 12. 2 Kings 5. 26.

and this is one great piece of it; we think God doth not see us. And therefore work this home upon your spirits, and whenever a temptation comes, crush it with this, *How shall I do this under the eye of God?* The eye of man would keep off much sin in the world, and shall not the eye of God much more? Walk thus, and you shall not be greatly moved.

Psal. 16. 3.

2. Secondly, *walk with God*, let your *converse be with him*. Let others please themselves in their friends, in their creature-enjoyments, in their carnal converse, do you delight your selves in God. Let your *fellowship be above: Acquaint thy self with God, and be at peace*, Job 22. 21. A man may as really by prayer and meditation, and the Promises, converse with God, as one man converses with another in a civill way. Why are you so much strangers to it? Why so little with God? doth not he usually give out that which fills the soul with *joy unspeakable and full of glory*? Are not his visits better than life? Is not the heart ravished under the tastes of his love? Is not the enjoyment of him infinitely above all comforts here? Is he not willing to come to you, and to give out of his Loves? Why do you not walk with him? why do you not converse with him here, with whom it shall be your glory to converse hereafter? Cry out, *Whom have I in heaven but thee? My soul thirsteth for thee.* Many say, *Who will shew us any good? Lord, lift thou up the light of thy countenance upon me.*

Assuesce cum eo. *Pagnin.*

1 Pet. 1. 8.
Psal. 63. 3.
Psal. 73. 26.
Psal. 63. 1.
Psal. 4. 6.

3. Thirdly, *Walk* with *God*, and *live above this world*. This is a hard duty, especially to you here in this City, who have so much of the world; but let me prevail with you to put it in to practice. Let those who have their *portion* here, whose *names are written in the earth*, who have all *their good things* here, let them *mind earthly things*, and take their *fill* of these *dreggs*; But you, the *people of God*, who have the *heavenly calling*, *great* and *glorious hopes*, *interest* in *Christ*, *treasures in heaven*, *precious promises*, an *All sufficient God* for your *God*, you must *live a higher life*. If you be *worldly*, you *debase God* and *Christ*, the most *excellent* things of *grace* and *glory*, nay, your own selves; for that *Saint* which doth not *live above the world*, *lives much beneath himself*. The Lapwing hath a Crown upon her head, and yet she feeds upon excrements. The childe is

Psal. 17. 14.
Jer. 17. 13.
Luke 16. 25.
Phil. 3. 19.
Heb. 3. 1.
Tit. 2. 13.
1 Cor. 3. 22.
Mat. 6. 20.
2 Pet. 1. 4.
Gen. 17. 1, 7.

heir

heir to a *Kingdome*, and yet he lies tumbling in the ashes. The true *believer* is *highly advanced* through *grace*; he's an *heir*, nay, a *co heir with Jesus Christ*; for him to *stoop* to these *beggerly enjoyments*, 'tis much below him. Christians, *you* have the *Ocean*, care not for the *drop*; the *fountaine* is yours, away with *broken cisternes*; you have the *pearl*, get above the *dirt*; (for so the world is, but a *cabul*, a *dirty* thing.) Mind it you may, in its *proper place* and *sphear*, keeping it under a *due subordination*; but be sure of this, that you *live above* it. Let your *thoughts* be *above* it. What? from morning to night, all the day long, thinking upon this businesse and that businesse, this comfort, and that comfort? no room for heavenly meditation? the *thoughts* are the *spirits* of the soul (as it were,) must all be spent in the worlds service? The *thoughts* are the *wings* of the soul, will you never by them take a *flight* to heaven and heavenly objects? Let your *love* be above it. *Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him*, 1 John 2. 15. Let your *desires* be above it. *Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they flie away as an Eagle towards Heaven*, Prov. 23. 5. Let your *comforts* be above it, your *hopes* be above it, your *satisfaction* be above it; be *content* with the *worst* of the world, be not *satisfied* with the *best* of the world: be thankfull for the *crumbs* of the world, but do not take up with the *crownes* of the world. In a word, let your *life* be above it: *Be not conformed to this world*, Rom. 12. 2. You live *above* it, when you do not live *according* to it; and 'tis as hard, not to live *according* to it, in the *customes* of it, as to live *above* it in the *comforts* of it. Thus I beseech you walk with God; get your *hearts loosened* from all things here, and *live* where you must *die*; I mean, live upon that now, which, if you would have peace and comfort, you must live upon, when you come to die; say not of things, as that profane man once did of persons, *Cum istis mallem vivere, cum illis mallem mori*; With riches I had rather live, with grace I had rather die.

Rom. 8.17: Jerm. 2.13. 1 Kings 9. 13.

Miser est omnis animus vinctus amicitiâ rerum mortalium. Aug. conf. l. 4. c. 6.

Fourthly, *walk* with *God*, (that is) *carefully* and *diligently observe God, and take notice of him in all the discoveries which he*

he makes of himself. Study God in his Word, in his Works, in his Son, in every thing, and by every thing, rise up to a reverential, humble, practicall acknowledgment of God: Trace him in all his steps, and go as far as you can; and when you can go no further, then fall upon the admiring of him; *Oh the depth of the riches, both of the wisedome and knowledge of God! How unsearchable are his judgments, and his waies past finding out!* Rom. 11. 33.

In the Doctrinall opening of this particular, I laid down some practicall Hints about the due observance of God, to which I referre you, and shall not here further enlarge upon it.

5. 1 Pet. 1. 15. The last thing is this: *walk* with God by being *holy*: His, *Be holy; as he who hath called you is holy, so be ye holy* (and that too) *in all manner of conversation*; in all your relations, in every condition, in your calling, at all times, in all companies, in every turn of your life, in your whole carriage and deportment *be ye holy.* What Argument shall I use to enforce this advice?

Ἐν πάσῃ ἀναστροφῇ

Be holy, for your *God is* * *holy.* Will you not be like your God? All people, whatever they pitched upon for their God, were they never so ignorant, they would labour to be *like their god*; nay, some would be (*) *vicious*, because their gods were so. What a shame is it to us Christians, that we are so unlike to our God, the *holy* and *true God*! Let us resolve upon a blessed imitation of God. *All people will walk, every one in the name of God, and we will walk in the Name of the Lord our God for ever and ever*, Micah 4. 5. Be holy, for *Holiness* is the very *glory of God*, *Glorious in holiness*, Exod. 15. 11. 'Tis the *glory of Christ*. *Holy, Holy, Holy, is the Lord of Hosts*: This is spoken of Christ, for saith *John*, John 12. 41. *These things, said Esaias, when he saw his glory and spake of him* (that is) *of Christ*. *Holiness* is the *glory* of the *Gospel*; by this you do *adorn the Doctrine of God our Saviour*, Tit. 2. 10. Holiness is your *own glory*, *here* and *hereafter*. 'Tis your glory *here*, it puts a *beauty* and *excellency* upon you: 'Tis called, Psalm 110 3. *The Beauty of Holiness*. 'Tis your glory *hereafter*, it certainly ends in glory. No seeing of God without it, Hebr. 12. 14. a certainty of seeing God with it. They that have

* *Sanctitas Dei est universalis illius justitia, seu infinita, ac simplex Dei virtus qua sese ut summum bonum, omnisque boni fontem, aliaque recta rationi ac voluntati consentanea amat & dissentanea aversatur.* Gomar.

(*) *Adulterio delectatur quis? respicit Jovem, &c.* Vid. Jul. Firm. de er. Prof. Relig. Isai. 6. 3.

have their *fruit* to *holineſſe*, ſhall have in *the end everlaſting life*, Rom. 7. 22.

So much for the matter of your walking, I come to the ſecond thing, to lay down ſome Directions concerning the manner of your walking with God.

In the firſt place, you muſt walk *humbly* with God. 'Tis not *thouſands* of *Rams*, or *ten thouſands* of *Rivers* of *Oyl*, *&c.* Theſe are not the things that God looks for: *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* *God* loves the *humble* Walker. He *Himſelf* loves to walk with ſuch an one, nay, to *dwell* with him, *Iſa.* 57. 15. The *proud* man, *God ſees him a far off*, Pſal. 138. 6. He *keeps* at a *diſtance* from him; and when he doth draw near him, 'tis not as a *friend* to *walk* with him, but as an *enemy* he *marches* againſt him in *battel array*, to break him in pieces, ſo the word imports, *God reſiſteth the proud*, 1 *Pet.* 5. 5. *Be ye therefore clothed with humility.* *Humility* is the great *Grace*. *Auguſtine* being ask'd what was the *firſt* Grace, anſwered, *Humility*; What's the *ſecond*, *Humility*; What the *third*, *Humility*: 'Tis all in all, 'tis a *prime* and *choice* grace, 'tis the *crown*, the *ornament*, the *varniſh* of every grace, 'tis that which makes every grace to thrive, nothing brings into the ſoul ſo much *joy*, as Humility, for God loves to lay his *wines* in the *loweſt Cellars*. Oh! labour to act this grace, and to walk humbly. What is *man* that he ſhould be *proud?* what are the beſt of men, that they ſhould be puffe up? what are you? a little *duſt*, a little *well-complexion'd* duſt, poor *piles* of *graſſe*, things of nothing, *finite drops*, creatures, and ſinful creatures too; meditate much upon this, and upon the glorious *Majeſty* of God, your infinite *diſtance* from him, this will make you humble, this will draw out *ſelf-debaſing*, *God-exalting*, *grace-admiring* thoughts, (and there's humility) this will make you with *Jacob* to ſay, you are *leſſe* than the *leaſt of all Gods mercies*, with *Job* to *abhor* your ſelves in *duſt* and *aſhes*, with *Iſaiah* to cry out, *unclean*, with *Paul*, the *leaſt* of *Saints*, and the *greateſt* of *ſinners*: and this is *rare* walking.

1.

Micah. 6. 8.

'Ανπλάσσεσθαι, ex adverſo quaſi aciem inſtruit. *Gerhard.* 'Εγκομβώσασθε a word hard to be opened.

Cum humilimus, cur non humiliamus? *Bern.*

Gen. 31. 10. Job 42. 6. Iſai. 6. 5. Eph. 3. 8. 1 Tim. 1. 13.

Secondly, walk *uprightly*, be *upright* and *ſtraight* in your walking. *I am God All-ſufficient* (ſaith God to *Abraham*)

2.

Gen. 7. 1.

walk before me, and be thou perfect, that is, *upright*, for *sincerity* is all the *perfection* that here we can *arrive* at. He that *walketh uprightly, walketh surely*. What is it to walk uprightly? To have a *single* heart for God, to walk with him in *singleneſſe* of heart, *with all the heart*, as the Scripture expreſſes it. A *divided* heart is a *naughty* heart, when men *halt* betwixt *God* and *Baal*, betwixt *Heaven* and *Earth*, *Grace* and *Sin*, *Chriſt* hath ſomething, and the *Devil* hath ſomething, here's hypocriſie; Take heed of this, God *hates* it; he can *pitty* a *child* though he *ſtumbles* and *falls*, but he *abhors* an *halting hypocrite*. Let God have *all*, devote the whole man to him, have but * *one heart*, for his ſervice and glory; thus walk, and this ſhall be your advantage, you ſhall have much of Gods *preſence*. *I will behave my ſelf wiſely in a perfect way. O when wilt thou come unto me?* You ſhall finde the *influences* of grace, to *ſtrengthen* you to hold out in your walking. *The way of the Lord is ſtrength to the upright*. Upright walking will *ſweeten* every *affliction*. See 2 *Corin.* 1. 12 will *ſweeten death* it ſelf to you. It did ſo to good *Hezekiah*, *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart*: In a word, thou walk, and God will *deny* you *nothing*: *The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly*.

Prov. 10. 9. Eph. 6. 5. Acts 2. 46. 2 Chro. 6. 14. Hoſ. 10. 2. 1 King. 18. 21.

* Pſal. 86. 11. Ἕνωσον τὴν καρδίαν μου. *Septuag.* An hypocrite is a double hearted man, James 1. 8.

Pſal. 101. 2. Prov. 10. 29. Iſai. 38. 3.

Pſal. 84. 11.

3. Thirdly, *Walk* with God *cloſely*; I might here lament the *looſe* walking of many Profeſſors in our age. What's become of our *cloſe* walking? the people of God in former times, how *ſtrict* were they, how *circumſpect*? we have found out a *broader way* to Heaven, then what they walked in. We may ſadly complain, as to the *Power* of *Godlineſſe*, there is a mighty forſaking in this *Nation*. *Remember from whence you are fallen, and repent, ſet* up again *cloſe walking* with God, allow not your ſelves in the *practice* of the *leaſt ſin*; flee from the very *appearance* of evil; *omit* not any *duty*, be it never ſo *difficult*; comply with every *command*, let no *temptations* cauſe you ſo much as to *ſtep* aſide from God; thus do you keep *cloſe* to God, and he will keep *cloſe* to you; *but if you forſake him, he will forſake you*. And let me tell you this, every *departure* from God will end in *bitterneſſe*; if you *leave* him to gratifie *corruption*, look for

Revel. 2. 5.

2 Theſſ. 5. 22.

Luke 1. 6.

2 Chron. 15. 2.

Pſal. 51. 8.

broken

broken bones. God will either make you walk *closely* or *mournfully*; which of the two is the better, do you judge.

Fourthly, walk *watchfully*. *Bleſſed is he that watcheth and* 4.
keepeth his garments, leſt he walk naked, and they ſee his ſhame. Revel. 16. 15.
What I ſay unto you, I ſay unto all, Watch, ſaith Chriſt. In Matth. 13. ult.
your walking, ſee you be thus watchful. Your *way* is ſlippery, you may ſoon *loſe* it; the *heart*, like *Balaams* Aſſe, will be Numb. 22. 23.
flying out of the *path*, the *Devill* laies *ſnares* for you, many *enemies* lie waiting for you, you had need look about you, and be careful what you do. *Keep thy heart with all diligence*, ſaith Prov. 4. 13.
Solomon: Keep it as a *Jaylor* keeps his cloſe Priſoner, with a *watchful eye*, for fear he give him the ſlip: where-ever you are, there is a *deceitful heart* within, a *tempting Devil*, and a *flattering world* without; look to your ſelves, and *keep your feet* Eccl. 5. 1.
when you go into the *Houſe of God*, when you go into your own houſes: every place is full of ſnares, and therefore in all places, and *in all things* watch. The *heedful* Walker, is the 2 Tim. 4. 5.
ſure Walker. *David* neglecting this duty, his *feet* were almoſt Pſalm 73. 2.
gone, nay, in three or four eminent caſes they were quite gone.

Fifthly, *walk* with God *unwearily*, take heed of *tyring* in 5.
the way of *Holineſſe*. The Heavenly Orbs are in perpetuall *motion*, and yet *unwearied*. The Sun hath run his courſe for ſome thouſands of years, 'tis as freſh as ever it was. Oh, that *Grace* might imitate *Nature*! *Be not weary in well-doing,* Gal. 6. 9.
you ſhall reap if ye faint not. What a ſhame is it to us? *Wicked men* are never *weary* in the *ſervice* of their *luſts*; and how 2 Theſſ. 3. 13.
ſoon are we weary in the *ſervice* of our *God*? We cannot Mal. 1. 13.
ſpend a little time in prayer, but the duty grows irkſome, and in the general courſe of our obedience, we are ready to ſit down almoſt as ſoon as we have ſet out. Away with this *ſlothfulneſſe*, hold out *vigorouſly*; though *work* be *difficult*, though God doth exerciſe you with much *waiting*, yet be not *weary*.

Sixthly, *Walk* with God *believingly*. We *walk* by *faith*, in 6.
oppoſition to ſight. Oh! that we did walk by faith in oppoſition to *carnall reaſon*, to *ſinfull dependencies*, to *diſtruſtfull* 2 Cor. 5. 7.
faintings. In your *reſting* (I mean upon Chriſt) is the *act* of
faith; in your *walking* is the *life* of faith. *Paul* tells us, *the* Gal. 2. 20.

life which he lived in the flesh, he lived by the faith of the Son of God. The *life* of *faith* is a brave life, no life goes beyond it, but the life of *fruition*, and that's *Heaven*. Christians, this life of faith should be *twisted* into your walking with God. That which in the Text is called *walking with God*, *Paul* calls *faith* (for however 'tis expressed in the Old Testament, in the New, *Paul* will set it forth by *faith*; for so *excellent* was this *Grace* in his eye, that he'l set the *Crown* of all upon the head of faith) *Heb.* 11.5. *By faith Enoch was translated* (that is) *upon his faith*: so then *Enoch* walked in *faith*; imitate him, I beseech you, in this, walk in *faith*, or you'l never walk steadily: *Sincerity* keeps us from *halting*, *Watchfulnesse* keeps us from *stumbling*, *Holi-*
Psal. 27.3. *nesse* keeps us from *wandring*, *Resolution* keeps us from *tyring*, but 'tis *faith* that keeps us from *fainting*. *I had fainted, but*
Isai. 26.3: *that I verily believed to see the goodnesse of the Lord in the land of the living.* Are you *weak*? faith will reach you a *staffe*, and that is God himself, upon whom the sinking soul may *stay* it self. Are you *scorched* with *heat* in your walking? faith will fetch *cooling* vertue from the *Fountain* Christ, to refresh you.
Heb. 11.26. Doth the difficulty & the tediousnes of the way discourage? See, saith faith, *There's the recompence of reward*, you will be at
Eph. 6.16. it presently, *hold out*. Are you afraid of enemies? faith will *shield* you. Do you *want necessaries* for your journey in your wilderness-way? faith will go to Christ, and fetch food, raiment, counsel, gold, &c. 'twill bring in all *provision* that's necessary. Are you troubled because you are alone? faith will bring Christ, the promises to bear you company. Are you
Joh. 3.14. sometimes *stung* by the way? saith faith, there's the *brazen Serpent* to heal you. *Admirable* is the *use* of *faith* in a Christians *journey*; make it your *Vade mecum*, and all is well. *Faith* will do strange things, 'twill lay you *low*, and at the same time 'twill *lift you up*; 'twill make your condition *good* and *bad* by the same breath; *bad* as to *weak worthlesse* self; *good* as to *God*, to *rich* and *free* grace; faith will by the *same* hand *empty* and *fill*; faith will make the *Sun* to *shine*, even when *clouds* and *drakenesse* are round about you; faith will (like the *Philosophers stone*) turn all into Gold. But I am got into an excellent subject, and I forget my self.

Seventhly,

Seventhly, walk with God *nimbly*; quicken your pace, and go faſt in the way of God; ſtrive who ſhould go the faſteſt, to be as the Diſciple that out-ran *Peter* to the Sepulcher, *John* 20. 4. *I will run the way of thy Commandments*; *David* would not *creep* to Heaven, but he would *run* to Heaven. What a ſhame is it? many *run* to *Hell*, and we do but *creep* to *Heaven*; ſome make *haſte* to get *wealth*, and we are *ſlow* in getting *glory*. Let me tell you this, the *faſter* you *walk*, the ſooner you'l come to your *journeys* end. But if we go ſo *faſt*, we *fear* we ſhall be *weary* and *faint*; You have an excellent Promiſe to prevent this objection. *Even the youths ſhall faint and be weary, and the young men ſhall utterly fall; but they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint. Natural motion* ſpends *ſtrength*, but *ſpiritual motion* increaſes *ſtrength*, here the way to *do much*, is to *do much*. But they that would go *apace*, muſt not burden themſelves with any *weighty* things: the world is a *weight*, ſin is a *weight*, *Let us therefore lay aſide every weight, and let us run with patience the race that is ſet before us*. There muſt be *patience*, becauſe ſometimes the *way* is *bad*; and there muſt be *running* or nimbleneſſe, becauſe the way is long. 7. John 20.4. Pſal.119.32. Prov. 28.22. Iſai.40.30,31. Magno viatico breve itur vitæ non inſtruitur; ſed oneratur. *Min. Fœlix.* Heb.12.1.

Eighthly, walk with God *cheerfully*. *Rejoyce in God alwaies*; *and again, I ſay, rejoyce*: The *gemination* of the *command* argues the *difficulty* of the *duty*, and the *excellency* of the *duty*. God loves a *cheerful giver*, and he alſo loves a *cheerful liver*. Nothing doth more *honour* Religion, than the cheerfulneſſe of them that poſſeſſe it. Is not this one of the reproaches that wicked men caſt upon the people of God? they are heavy, ſad, drooping, melancholy men, there's no mirth amongſt them; wipe off this reproach by a cheerfull walking: I do not preſſe upon you the *fooliſh*, *frothy*, *carnall* mirth of the world, but that which is *holy* and *comely*. Lift up your heads, give not way to dejectednеſſe. *The joy of the Lord is your ſtrength*. *By ſorrow of heart the ſpirit is broken*; it *breaks* the *countenance*, it *enfeebles* the *ſpirit*; who ſhould be cheerful if not you? *Why art thou ſo ſad from day to day, ſeeing thou art the Kings Son*, ſaid *Jonadab* to *Amnon*? Is *God* your *Father*, *Chriſt* your *Saviour*, 8. Phil.4.4. 2 Cor.9.7. Spiritus Calviniſticus eſt Spiritus Melancholicus. Nehem.8.10. Prov.15.1,2,3. 2 Sam.13.5.

viour, *Heaven* your *inheritance*, Everlasting *Joy* your *portion*; notwithstanding all this, will *you* be *sad?* But we are thus and thus *afflicted*. Be it so: Yet rejoyce, your *sin* is *pardoned*, this makes affliction to be no affliction. *And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.* But we are often under the sad withdrawing of God. Be it so, yet rejoyce. *For a small moment have I forsaken thee, but with great mercies will I gather thee.* But we are to *mourn* for sin. True, but one duty must not justle out another. Even in this *sorrow* there is matter of *joy*, and this sorrow is very well consistent with spiritual rejoycing. I might instance in other things; pray labour to be chearfull: 'tis not onely your *privilege*, but your *duty*; which if you will discharge (not from the *constitution* or *temper* of the body, but) for *Gospel-Principles* and *motives*, it will be highly pleasing to God, and much to the *credit* of your profession; *Daniel* with his *pulse* to look so well! surely there's something in it; when wicked men shall see you, though under affliction, to bear up chearful, surely they will say, There's *something excellent in Religion*.

Isai. 33. 24.

Isai. 54. 7.

Verus pœnitens de peccatis dolet, & de dolore gaudet.

Dan. 1. 15.

9. Indefinenter ambulavit. *Jun.*

Ninthly and lastly, Walk with God *constantly* and *perseveringly*. Thus *Enoch* walked (as hath been already hinted) 'tis not a turn or two that will do the businesse; you must *persevere* in the way of *Holinesse*. I beseech you take heed of *Apostasie*, a sin never more common than in this Age; that indeed if the Scripture was not very clear, as to this point, never was there so much cause to *question* the truth of that *comfortable doctrine* of the *Saints Perseverance*, as now. But there's no disputing from the *meteor* to the *fixed* Star. Hold on in your way, do not depart from the *Living God*. *If any man draw back, my soul shall take no pleasure in him.* 'Tis your perseverance that must *crown* all. *He that endureth to the end, he shall be saved. Hold that fast which thou hast, that no man take thy Crown. Lose not that which ye have wrought, but receive a full reward.* Better ye had never *entred* upon this walk, than not to continue in it; Can ye be better than in Gods wales? Are *Egypts onions* better than *Canaans* grapes? Will you leave the *joys* of *holinesse* for the *pleasures of sin?*

Heb. 3. 12. Heb. 10. 3. Mat. 10 22. Revel. 3. 11. 2 Epi. of *Joh.* 8

Recedente justitia recedat necesse est & corona, *Cypr. de Unit. Eccl.* 2 Pet. 2. 21.

Are

Are you not within *sight* of the place of *rest*, and will you now *turn back*? will you *repent* of your *walking* with God when you come to *die*? if you leave him, will you be any thing but *salt that hath lost its savour, that's good for nothing but to be thrown to the dunghil*? The *Lord*, even *God* our *Father*, so *establish you*, that you may so *walk*, and so *run*, that you may *obtain*. Turpe est in extremo deficere. Luk. 14. 34. 1 Cor. 9. 24.

I have done with the *Directive* part. I now come to the *Perswasive* part, to exhort and presse you to this blessed walking with God.

To prevail with you herein, I might lay before you severall Arguments, drawn from the *present state*. ASI

First, 'tis the *safest* walking. He that walks with God, he's under the *Protection* of Heaven, nothing can hurt him; *He shall dwell on High, his place of defence shall be the munitions of rocks. He shall abide under the shadow of the Almighty. His Tabernacle shall be in peace.* 1. Isa. 33. 16. Psal. 90. 1. Job 5. 24.

Secondly, as there is *safe protection*, so there is *abundant provision* in this walking with God. Here's no *danger* to be *feared*, here's no *good* to be *wanted*. *The young Lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing: Bread shall be given him, his waters shall be sure.* 2. Psal. 34. 10. Isa. 33. 16.

Thirdly, this is the *sweetest* walking. What are all the joys of carnal men, to the joys and comforts which are to be found in an holy life? *Wisdoms ways are ways of pleasantnesse, and all her paths are peace. Thou meetest him that rejoyceth and worketh righteousnesse, those that remember thee in thy waies.* 3. Prov. 3. 16. Isa. 64 5.

Fourthly, this is the most *honourable* and *glorious* walking. It puts a glory upon the creature to walk with his *Creator*; as 'tis an honour to the beggar to walk with a King. Holy men are glory it self. *Upon all the glory shall be a defence. Faith puts a Glory upon the Person, and Holinesse upon the Life.* 4 Isa. 4. 5.

Fifthly, this walking *pleases* God. *Enoch had this testimony, that he pleased God.* His walking with God was pleasing God. I might very much enlarge upon these and such other Arguments: but I passe them by, and shall only insist upon the great *Motive* in the text: Walk with God on *Earth*, and *live with God* in *Heaven*. *And he was not, for God took him.* 5. Heb. 11. 5.

And

And ſo I paſſe from *Enochs Holineſſe*, to *Enochs Happineſſe*. Here I might enter upon a very large diſcourſe from this clauſe, but I'le only open the ſenſe of the words, and then ſhew you what there is in them, to ſtir you up to walk with God.

ואינ֣נו כי לקח֖ אתו֣ אלהי֑ם.

To all the reſt its ſaid, *And he died, And he died*, but here's a *variation* of the phraſe, *He was not, &c.* In the *Hebrew* 'tis, *And not he, for God took him.* Some make the words to hold out *Enochs death. And not he*, (that is, he died) *God took him*, (that is) away by a ſudden and untimely death: And ſo 'tis parallel to that, *Gen.* 42. 36. *Joſeph is not, and Simeon is not*, and *Jer.* 31. 15. *Rachel weeping for her Children, refuſed to be comforted, becauſe they were not*, (*viz.* they were dead) and ſo for the other expreſſion, ſaith *Elijah*, 1 Kings 19. 4. *It is enough now, O Lord, take away my life.* And thus the Jewiſh Doctors do expound the words. But this is directly contrary to what we have in the New Teſtament, *Heb.* 11. 5. *By faith Enoch was tranſlated, that he ſhould not ſee death.* Oleaſter ſays from hence, 'tis probable he did not dye; and *Druſius* with his wit would enſervate the ſtrength of the place, by ſeveral evaſions which he ſuggeſts, but both are cenſured; *Pererius* blames the one, and *Rivet* the other.

Sumpſit eum Deus *i.e.* mortuus eſt. *Aben-Ezra.*

Druſ. in Præf. ad Henoch Perer. de tranſ. Enoch quæſt. 1. *Rivet Exercit.* 49. *in Gen.*

In the general, all the learned agree in this, that *Enoch* did not die, but that he was in an extraordinary manner tranſlated hence, ſo the *Targum* renders it; *God made him not to dye*; ſo the *Septuagint*, juſt as you have it, *Heb.* 11. 5. *He was not found, for God had tranſlated him.* But if we come to particulars, we ſhall finde a difference betwixt the Proteſtant and the Popiſh Writers, and that in two things.

Non etat, quia non mori cum fecit Deus.

Οὐχ ἡφάνισεν, ὅτι μετέθηκεν αὐτὸν ὁ Θεός. *Septuag.*

1. As to the *Place*, whither he was *tranſlated.*

2. As to his *unalterable permanſion* or *continuance* in that *place*, whatever it is.

1.

For the firſt, the *Papiſts* ſay, he was tranſlated into *Paradiſe*, where *Adam* and *Eve* were put in the ſtate of their innocency. There *Enoch* and *Elias*, and ſome others, are placed by God, there to continue in a very happy ſtate for ſome time. Many of the Papiſts themſelves do not greatly fancy this opinion; for ſome of them do agree with us, as to *Enochs Tranſlation* in-

Rev. 2. 7.

to

to the *Paradiſe* of *Heaven*, and others deny that that Paradiſe into which our firſt Parents were put, is yet in continuance. No'twas loſt in the *Univerſall Deluge*. But others of them are very hot upon it, as *Bellarmine*, *Liſſius*, *Sixtus Senenſis*, *&c.* And ſome of the *Ancients Fathers* are of their ſide, *Juſtin Martyr* ſpeaks expreſly the ſame; ſo doth *Irenæus* and ſome others; and the * reſt of them generally ſpeak *modeſtly*, as being rather for a *ſober ſilence* than a too *curious inquiry* into this ſecret, which the Scripture doth not clearly make out to us.

Perer. diſp. de Enoch.

Dicere Henoch & Eliam non eſſe tranſlatos in illum Paradiſum terreſtrem inibique verſari, eſt contra divinam Scripturam, & à fidei regulâ exorbitare. *Sixtus Sen. l. 5. Annot. 36. Juſt. Mart. Quæſt. & reſp. ad Orthod. in Reſp. ad Qu. 85.*

Dicunt Presbyteri qui ſunt Apoſtolorum Diſcipuli, eos qui tranſlati ſunt, illuc tranſlatos eſſe. *Iren. Adv. Hæreſ. l. 5. c. 5.*

* Οὐ δεῖ ζητεῖν τὰ σκοτεινότερα, σιγᾶσθαι δὲ περισσὸν τὰ μυστήρια. *Theodor. Qu. in Gen. Inter. 45.*

* Εἰ τὶς βούλοιτο περιεργάζεσθαι, καὶ λέγειν, καὶ πῦ αὐτὸς, μετέβαλε; μαθανέτω μὴ λογισμοῖς ἀνθρωπίνοις κατακολουθεῖν· καὶ τὸ πυρὶ τῷ Θεῷ πολυπραγμονεῖν, ἀλλὰ πιστεύειν τοῖς λεγομένοις. Et quæ ſequuntur. *Chryſoſt. Hom. 21. in Gen.* Quid de Heliâ factum ſit neſcimus; hoc de illo tamen credimus, quod vera Scriptura teſtatur. *Aug. contra Fauſtum Manich.* Quò raptus fuerit, Deus novit. *Cyprian.*

Our *Divines* on the other hand aſſert, that *Enoch* was *tranſlated* into *Heaven*, the *Cœlum Empyræum*, the *place* of the *bleſſed*, both *ſoul* and *body*, and that he is now there *immediately* with *God*, in a ſtate of *bleſſedneſſe* and *perfection*. 'Twas with *Enoch* in his *Tranſlation*, as it was with *Elias* in his; but of him 'tis ſaid, *he went up by a Whirlwind into Heaven*, 2 Kings 2. 11. thither therefore did *Enoch* go alſo. Much is ſpoken for the juſtifying of this opinion, though when all is done, the judgment will not be under ſo full a command to aſſent to it, becauſe the word is ſilent, or at leaſt doth not ſpeak ſo expreſly to it. They that will pleaſe to inquire further into it, many turn to the Authors cited in the Margent.

Gerh. l. 8. de Mor. 1 163. & c Rivet. Exercit. 49. in Gen. Mr. Perkins upon Heb. 11. 5. Calvin ſeems to differ, Neq; tamen in cœlem leſtem gloriam tranſlatus eſt; ſed tantùm præſentis vitæ miſeriis ſolutus, donec veniret Chriſtus reſurgentium primitiæ. *Rivet giveth you his ſenſe in theſe words,* in Exercit. priùs citatâ.

Peter Martyr alſo ſpeaks ambiguouſly. Loc. Com. Cl. 32. c. 16. de raptu Heliæ & Henoch.

2. A second difference is as to *Enoch's Permanſion*, in that ſtate into which he is *tranſlated*. The *Papiſts* ſay he did not die, but he ſhall come again, and then he ſhall be ſubject to death as others are; and at this coming he ſhall appear with *Elias*, as the *two witneſſes* that *John* ſpeaks of, and ſo he ſhall be ſlain. We ſay, *he never died* (againſt the Jew) *and never ſhall die* (againſt the Papiſt) his Paſſe to glory was extraordinary, and ſo he falls in with thoſe whom the Lord ſhall finde alive at his ſecond comming, *they ſhall all* * *be changed*, but they ſhall not die. 'Tis true, 'tis appointed to *all men once to die*, but yet God can grant an *exemption* or *extraordinary diſpenſation* where he will, for he is not ſo thereby bound, but he can act as he pleaſes. And whereas 'tis ſaid, *All have ſinned, and therefore death hath paſſed upon all*; that is to be underſtood in point of *guilt*, which makes all *obnoxious* to death, and to deſerve the inflicting of it as the puniſhment of ſin, yet God may give a *relaxation* out of his *mercy* and *gracious Soveraignty*. The objections of our adverſaries are not conſiderable further, than in what hath been hinted, and therefore I will not ſtay upon them.

Nondum Henoch eſt mortuus, ſed morietur tamen aliquando, quia ſententia, &c. *Aquin in Com. ad ep. ad Hebr.*

* 1 Cor. 15. 51.

Si quis illud Apoſtoli objiciat, conſtitutum eſſe omnibus ſemel mori, facilis eſt ſolutio, quod mors non ſemper ſit Divortium animæ à corpore, ſed mori dicuntur, qui corruptibilem exuunt naturam, qualis erit mors eorum quos dies ultimus pertitues inveniet. *Calv. ad loc.* Rom. 5. 14. Id intelligi debet de mortis jure in omnes; non quòd Deus nullos a morte poſſit eximere. *River.* Moritur & qui de muratur. *Draſ.*

Having thus briefly given you the ſenſe of the words, I ſhall now draw out the ſtrength of them by way of motive to preſs you upon this holy walking with God. There are three things that have a great *emphaſis* in them.

Firſt, *God took him.*

Secondly, *God took him immediately.*

Thirdly, *He was fit for God.*

1. Firſt, I ſay, *God took him* (that is) to himſelf, to be where he is, to enjoy his *beatifical Preſence in Glory*. *Enoch walked with God, and Enoch went to God.* This is the happineſſe of every child of God that walks with him, whenever he dies God takes him. *Enochs paſſage* was *extraordinary*: *He was not, that was*

Ἀνεχώρησε πρὸς τὸν θεόν. *Joſeph. Ant. Jud. l.* 1. *c.* 4.

Hoc enim de Enoch legimus aut Eliah; ſed & tu rapieres in Spiritu. Ecce currus Eliæ, ecce ignes, etſi non videntur, rapiuntur, ut juſtus aſcendat, innocens tranſferatur, & tua vita mori neſcit. *Ambroſ.*

to himself; but *Enochs* Glory, for the *substance* of it, *every* holy man hath it; *God took him*, that's a happiness in common to all, of whom I am speaking. Let a true Christian go out of the world which way God pleases; with God he is, with God he rests. *Death* doth but bring such into their *Fathers Presence*, that's all the *hurt* it doth them. Here in the body they are absent *from the Lord*, death brings them into the *Presence Chamber*; when they are dissolved, they are *with Christ*. Is it so? who then would not walk with God? To be with God, I say it again, to be with God, what tongue can expresse, what heart can conceive what this is! 'Tis a blessed thing to be with the *Angels* (those that *stand by*, as the Prophet speaks) with the *Church* of the *first-born*, the old *Patriarchs*, *Abraham*, *Isaac*, and *Jacob*; the blessed Apostles; what's *Paul* in the *Pulpit*, to *Paul* on the *Throne*? (and yet that was one thing which *Austin* would have desired to see) but what's all this to be with God Himself? what's the *presence* of the *Star* to the *presence* of the *Sun*! To be with God, what is it? Never to *sin* more, never to *sorrow* more, to be made *perfect*, to *inherit* his *own glory*, to have *uninterrupted communion* with him, to be at *rest*, alwaies *praising* God, *pressed* down with nothing but a *weight* of *glory*. I speak much, and yet how like a child do I speak? (and well may I speak but so, when *Paul* himself thinks he speaks but as a *child*, in the setting out of this infinite glory.) Well, walk with God, and all this is yours: when others are sent away with a *Depart from me, separated* from the Presence of the Lord, you shall be with him, and lie in his bosome, in whose *Presence is fulnesse of joy, and at whose right hand are pleasures for evermore*.

a 2 Cor. 5. 6. Phil. 1. 23.

Zach. 3. 7. Heb. 12. 23. Matth. 8. 11. Revel. 7. 17. 1 Cor. 13. 9, 10 Matth. 25 23. 1 Thes. 4. 17. Rev. 14. 13. Psal. 84. 4. βάθος δόξης 2 Cor. 4. 17. 1 Cor. 13. 11. Matth. 7. 23. 2 Thes. 1. 9. Psal. 16. ult.

Secondly, *God took him immediately*. He was not put into some *third* place, a *Limbus Patrum*, an *Abrahams* bosome (distinct from Heaven) there to be a *Probationer* or an *Expectant* of *Glory*; No! *Enoch* in his *life* was *candidatus æternitatis*, after his *Change*, he was not *candidatus gloriæ*, but *possessor gloriæ*. Thus it is with every *holy Walker*, *He is not, and God takes him*, as soon as the *breath* is out of his *body*, *immediately* he is with God; 'tis a short *cut*, from the *sick-bed* to the *glo-*

Tertul. Enoch translatus est in carne, Elias carneus raptus est in cœlum; nec dum mortui & Paradisi jam coloni, quod nos imitamur jejunio illi possident Dei consortio, &c. *Hier. ad Pammach.*

vious Throne. The body indeed, like *Elijahs mantle*, ſtayes a little behinde, to be locked up here in a *Cabinet* of *duſt*; but the ſoule ſtayes not, it takes a *quick* and *ſtraight flight* to God.

Gerh. de morte in fine. The *body* ſleeps, but the ſoul knows no ſuch thing (they are aſleep themſelves that dream of ſuch a thing) it doth not go to the *pillow*, but to the * *white robes*; 'tis *Calvins* expreſſion: *Verily, I ſay unto thee, to day ſhalt thou be with me in Paradiſe.* The *Thiefe* made *Chriſt* to wait long for his *repentance*, but *Chriſt* will not make him to ſtay a jot for his *glory*: 'tis but *crucified by man*, and *glorified by God.* Will not this engage you to walk with God? who can hear theſe things, and not be wrought upon? I beſeech you thus walk, and you have but one *journey* more, and that is *to go to God*, and that ſhall be done in a *moment*; you go but ſlowly *towards Heaven*, you ſhall go apace into *Heaven.* *Sin* hinders you in your *motion* in *grace*, nothing ſhall hinder you in your *motion to glory* (if the ſoul may be ſaid to move.)

* Rev. 7. 9. *Pſychopann.* Luke 23 43.

3. Thirdly, *Enoch* was *fit* for God, or meet for God. *He walked with God, and was not, God took him.* Here was nothing more to be done for *Enoch*, but to take him. We ſay in Philoſophy, God and Nature do nothing *per ſaltum*; it holds true here; God doth not take a ſinner *reeking* in his *luſt*, and preſently make him an *heir* of glory; no, God *prepares* him for it. *Giving thankes to the Father, who hath made us meet to be Partakers of the inheritance of the Saints in light.* The *cloth* will not receive the *ſcarlet tincture* at firſt, but it muſt be prepared by ſome *lighter colours*; thus 'tis here, firſt there muſt be the *tincture* of *grace*, ſo to make way for the *tincture of glory.* If God ſhould take one that was not as *Enoch* to himſelf, he would long to be from him again. *Heaven* would be worſe than *Hell* to him. Here's another motive then to ſtir you up to walk with God; then you are fit for God. You muſt be *prepared* for Heaven, as well as Heaven is *prepared* for you. Thus you cannot be, unleſſe you walk with God, for *holineſſe* is our *identity*, or *aptitude*, or *meetneſſe* for glory. The *unholy* man is fit for *hell*, *Judas went unto his own place.* The *holy* man is fit for *Heaven*; *Enoch went to his own place.* Be thus, and then ſay, Lord, I am *ready*, my *work* is done.

Col. 1. 12.

John 14. 2.

Act. 1. 15.

done, my *heart* is prepared, *Come Lord Jeſus, come* and *take* me *quickly*. Rev. 22. 20.

The ſumme of all is this, Go home and be *Enoch-Walkers* for the time to come; as you deſire to be with God in the *Kingdom* of *Glory*, walk with God in the *Kingdom* of *Grace*. Thus *live*, and thus *die*.

Thus much for the *ſecond* Uſe, I might add a *third* to *help* you in this walking with God. I have directed you as to matter and manner; but ſome may ſay, what ſhall we do that we may thus walk with God? 'Tis time to break off from this diſcourſe, otherwiſe I might inlarge upon theſe *two* or *three* particulars. *Uſe* 3.

First, if you would walk with God, *you muſt get out of a ſtate of nature*. *Inanimate* things do not *move*, *motion* is only proper to things that have *life*; men in their naturall eſtate are dead, they cannot walk; ſpeak to them of this, 'tis in vain, *aliquid deeſt*, as he ſaid of the *Statue*, there wanted a *ſoul*, here an *inward principle* of life. *Oportet eſſe aliquid intus*, as to this walking with God. The *Watch* may go right for an hour or two, but 'twill not hold if the *Springe* be amiſſe. *Naturall* men may take a *pace* or two in the wayes of God, but they cannot *walk* unleſſe the Springe be right, unleſſe the *heart* be *renewed*. 1. Eph. 2. 1.

Secondly, *Serious conſideration is very requiſite to this Walk*. *Ponder the path of thy feet. I thought on my waies, and turned my feet unto thy teſtimonies*. The *holy* man is the *conſidering* man. He that is not *much* in the *duty* of *meditation*, will be *little* in the *way* of *holineſſe*. Every day conſider, *how* you walk, *where* you walk, what your *temptations* are, what *ſnares* are laid for you, that you may avoid them, what your way is, that you may keep in it: this will much help you in your walking with God. 2. Prov. 4. 26. Pſal. 119. 59.

Thirdly, *take in the ſtrength of God to enable you thus to walk*; for you cannot walk *with God without God*. *The way of man is not in himſelf, it is not in man that walketh to direct his ſteps*. If God do not *guide* you, you will *loſe* your way; if God do not *ſtrengthen* you, you will *faint* in the way; if God doth not by the *influences* of his *grace*, put you into the way, you will never 3. Sine ipſo cum ipſo ambulare impoſſibile eſt. *Halls Enoch.* Jer. 19. 23.

ver *get* into it. Oh, *pray* that you may thus *walk*, the more *dependently* you live *on* God, the closer you will walk *with* God, the *lesse* there is of *self*, the *more* there will be of *holinesse*. *Now the*
Heb. 13. 20, 21. *God of Peace, that brought again from the dead our Lord Jesus Christ, that great Shepheard of the Sheep, through the bloud of the everlasting Covenant, make you perfect in every good work to do his Will, working in you that which is well-pleasing in his sight*, (viz. this holy walking) *through Jesus Christ, to whom be glory for ever and ever, Amen.*

I have done with the *Text*, I now come to the *Providence*, the present *afflictive* Providence, which is the occasion of this sad and solemn Assembly: And that is the *Death* and *Funeral* of the Reverend Mr. *Richard Vines*, whose *soul is with God*, whose body is with us now to be interred; confident I am, here are many hundreds in this Congregation, that could *drop* many *tears* into that *grave*, where this *once useful body*, is now to be laid up as an *useless piece of clay*.

I shall not be long in this discourse; and before I enter upon it, I must tell you that I am very sensible of my unfitnesse for this work, from first to last, and therefore with much regret and fear (the Lord knows) did ingage in it. Alas!
Job 8. 9. I am but a *man* of *yesterday*, a Novice, for me to do this last office for such a man as our deceased Father and Brother was, and that too, in the presence of so many *grave, judicious, learned Ministers*, who may be my fathers, truly I blush at it: but you may all spare your censuring of me, for I do very severely censure my selfe. All this had been prevented (to your, I am sure to my own great comfort and satisfaction) if another darkish Providence had not interposed. There was a worthy person design'd first to this work, one whose head and heart God hath inured to Funeral Sermons, one who was intimately acquainted with him that is dead and gone, and so had been for many years, one who was as willing as fit for the service, but he is at present Gods Prisoner, and dis-inabled by distempers of body: The Lord continue his life, that he may preach many Sermons more, but no more Funerall Sermons for such instruments as this our brother was, if the Lord please. But we'l leave the *Apology*, and come to the businesse.

Another

Another of the *Chariots* and *Horſemen* of our *Iſrael* is gone: one of the *three*, not one of the *thirty*, for he may well be put amongſt the firſt, as exceeding the moſt, inferiour to none. We may this day ſay to God, with an *humble ſubmiſſion* to him under his correcting diſpenſations, as to the death of Miniſters; *Joſeph is not, and Simeonis not, and ye will take away Benjamin, all this is againſt me.* Dr. *Gouge* is not, Mr. *Gataker* is not, Mr. *Strong* is not, Mr. *Robinſon* is not, my dear and precious friends, Dr. *Hill* and Mr. *Whitaker* are not, of late worthy memory Mr. *Marſhall* is not; all theſe *are not*, and now *Benjamin* is gone too. Theſe things are very ſad, the Lord help us to lay them to heart. 2 Kings 2.12. 2 Sam. 23. Gen. 42. 36.

Hiſtorical Narratives are very uſuall upon this occaſion, I ſhall be very ſhort in mine.

Mr. *Vines* was born at *Blazon* in the County of *Leiceſter*: when he was of competent age, he was ſent to the Univerſity, where he continued for ſome years a Student in *Magdalene College*. In which time he diſcovered much quickneſſe of wit, and pregnancy of parts, which though they made him *lively* and *acute*, yet never *ſinfull* or *prophane* (which is a great commendation, when we conſider how apt your *hot* wits are to *boil* up to a *ſcum* of *frothineſſe* and *prophaneneſſe*.)

From the *Univerſity* he was removed to *Hinckley* in his own Countrey, where for ſome time he was a School-maſter. And let this be no diſparagment; I could inſtance in rare inſtruments of Gods glory in the Church of Chriſt, who began with that employment; but Mr. *Vines* is enough to himſelf, and may rather give then take credit from any.

From thence he was called to the Miniſtry at *Weddington* in the County of *Warwick*, where how diligent and painful he was in his work, 'tis ſufficiently known. Not bounding his parts and pains there, in the limits of a private village, he undertook a Lecture every fortnight at *Non-eaton*, which he carried on with much profit too, and much applauſe from his hearers, inſomuch, that in thoſe daies when preaching was a rare commodity, many both Miniſters, and Chriſtians would travel many miles to hear him.

The late and never enough to be lamented *Civill War* drawing

ing on, he was forced from his Houſe and Charge, for his Preſervation to go to *Coventry*: There he is not idle, and the inhabitants were ſo affected to his Miniſtry, that they earneſtly deſired him to ſit down with them. And indeed 'tis *pity that great lights ſhould burn out in little rooms.* The *Parliament* calling an *Aſſembly* of *Divines*, he was nominated a Member of it, and deputed to have a ſhare in that work: And 'twas a mercy to the Church of God that he was ſo, for how much ſervice he did there in the matter of *Church-Government*, may ſafely be concealed, ſcarcely be expreſt without offence.

This was the occaſion of his comming up to this famous *City*: and here too, no ſooner was he come, but he had a call to *Clements Danes*, a very large and conſiderable Pariſh. And how eff ctuall his preaching there was to the good of many, Some I am ſure, in this Congregation can teſtifie, not without many tears, ſo much are they troubled at the drying up of thoſe breaſts, from which for ſome years they had ſo wholeſome nouriſhment.

Afterwards he removed from thence to *Watton* in *Hartfordſhire*, was alſo choſen to be Head of a College in *Cambridge*, *viz. Pembroke-Hall*; who more fit for learning, for a ſpirit of Government, for ſuch a truſt, than he? there he continued very uſefull and ſerviceable, till he was put out, becauſe he would not take the *Engagement*, I ſay, *that Engagement* which was a ſtone of ſtumbling, and a rock of offence, to many tender conſcientious Miniſters in this Nation.

Rarò ſolent ingenia inſigniter ſolicia robuſta ſortiri corpora, ſic diſpenſante Natura, ut quod animi viribus additum eſt, corporis detra. hatur. *Eraſm. in Ep. Præf. ad Aug. opera.*

From being Paſtor of *Watton* he was invited hither to *Lawrence Jury*, and ſo returned to *London* again: *And here this famous light went out.* Hence was his laſt removall, *viz. to glory.* What his carriage and behaviour was here, you know better than I; and yet ſo much *I* know, that I dare confidently ſay, do but lay aſide ignorance and prejudice, and you cannot but bleſſe God that ever he came amongſt you.

Long he had not been Miniſter here, but he fell into ſome *decaies* and *abatements*, both in his ſpirit and ſtrength, continuall pains in his head did ſomewhat cloud him, but yet *Carthage* might be ſeen in the very *duſt* of it. Hee was formerly of

of a very ſtrong conſtitution, but lately infirmities grew much upon him, which he grapled withal ſome moneths together, till God ſent his meſſenger with a *final Arreſt* to take him away from us. At the Arrival of which upon *Monday* morning, betwixt two and three of the Clock he died, at the Age of 56. or thereabouts. *We bleſſe God he lived ſo long, we mourn becauſe he died ſo ſoon.* And 'tis thought he might have longer liv'd, had he wrought leſſe; but why do we ſpeak of that? *His appointed time was come.* Job 14. 14.

And now we may bring my *Text* and the *Providence* together; for of our brother we may ſay, *He walked with God*, and *he is not*, for *God hath taken him.* Shall we leave him thus? A little I beſeech you of his *worth*: you have heard much from him, be willing to hear a little of him, partly to work upon your thankfulneſſe that you ever had him; partly, to work upon your ſorrow, that now you have loſt him; but chiefly that God may have glory in raiſing up ſuch an inſtrument, ſo rarely qualified and accompliſhed for his ſervice. I ſhall do it very plainly; *The Pearl needs no Art, 'tis beautiful enough in its own luſtre.*

Ut eſt modeſtiæ non agnoſcere laudes hominum, ità gratitudinis eſt non tacere viros, per quos numinis benignitas tanta commoda largitur humano generi. *Eraſ. ib.* Joh. 5. 35. Job 33. 23. Acts 8. 24. Ut vaſa Ægyptiis erepta in uſum Tabernaculi converti potuerunt, ſic Literarum & Philoſophiæ ſtudia, &c. *Voet in orat. Fun. pro Schotano. p. 16.*

He was a burning and a ſhining light; An *Interpreter*, one of a thouſand; of very great and eminent parts, taller by the head and ſhoulders than his ordinary brethren; A man *mighty* in the Scriptures, another *Apollos* in that, exquiſitly accompliſhed in all parts of Learning; a perfect Maſter of the Greek tongue; a good Philologer, an excellent Oratour, witneſſe his curious and ingenious Oration, at the Funeral of the Noble *Earl* of *Eſſex*, (in whoſe affections he had a great intereſt,) He was a ready and piercing Diſputant, and ſo he approved himſelf to admiration, in thoſe two famous Treaties, the one at *Uxbridge*, the other at *Newport* in the Iſle of *Wight*. He was a ſolid and moſt judicious Divine, who read much, and concocted what he read, one who was able to give a weighty and pithy deciſion in any controverted point. He was a notable Confuter of errours; *He ſeldome ſpoke to them, but he hit the bird in the very eye, and made them die, not a lingring, but a ſudden death.* In the courſe of his Miniſtery, he was highly Orthodox, ſound in the faith, very powerful, Tit. 2. 2.

In corde meo iste unus regnat Articulus, in quem fluunt & refluunt omnes meæ Theologicæ cogitationes diù noctúque. *Luther.* Isai. 50.4.

* Mr. *Angell of Grantham.*

2 Cor. 11. 23. Vultis ut Dominus meus adveniens me offendat otiosum? Calvini dictum. *Vid. Bez. in vitâ Calv.*

Pasce verbo, pasce exemplo, pasce subsidio. Pasce verbo prædicationis doctè, pasce exemplo conversationis sanctè, pasce subsidio charitatis piè. *Greg. in Pastor.*

* *Vid. Bowles. Pisc. Evangel. l. 3. c. 7.*

very spiritual, his whole design and drift in his preaching, was to clear up that great doctrine of *Justification* (in which he was eminently studied) to debase the *righteousnesse* of *man*, and to exalt the *righteousnesse* of *Christ*. He was one that knew how to speak a word in season to wounded spirits. There was a great * Light, who is now with God, who being under a sore desertion, did receive much comfort from him. His *diligence* in his work was great, in *labours* much, in *preaching* much; and to the last his great weaknesses could not keep him from his Masters work: that which would have made some kept their beds, could not keep him out of the Pulpit. *The day before he died, being the Lords day, here he preached once, and administred the Lords Supper, and the day he died in, he was to preach a Funeral Sermon at Clements Danes.* As he *preach'd*, so he *liv'd*; by his parts, he did ὁρθοτομεῖν, by his graces he did ὁδοποιεῖν, what he *preach'd* to others, he *practis'd* himself, and was not like a *way-mark*, that shews others the way, but never stirs it self.

For his *natural temper*, he was a man of a brave undaunted spirit. Some called him *Luther*: indeed he was another *Luther*, he feared not the faces of any in the discharging of a good conscience. In his carriage he was somwhat blunt and inobservant, but not in the least proud or supercilious. He was so *unblameable* and inoffensive, that nothing can *justly* be charged upon him. Two things I know are in the mouths of many, His often removing from place to place; His covetousness. For the former, there is no question, but that in some cases a Minister may * remove, (though herein for the avoiding of offence, it concernes us to be very wary.) And as to his particular case, I understand what his grounds were in all his removals, excepting only one, and am fully satisfied, that his removings upon them were lawful and warrantable, and so I suppose would his censurers be too, if they did but rightly understand how things were with him. For his covetousness, I suppose, by this time, that reproach is washed off, by what he hath left behind him, it abundantly appears, *His heart was not much in the world, if it had, sure there would have been more of the world in his purse.* 'Tis not convenient to speak out particulars, but this

this I may confidently ſay, *There hath not been a Miniſter of any repute in this City, for ſome years, who died with ſo mean an eſtate as he*; and indeed, if the truth was known, they that cenſure him for this, would rather cenſure him upon another account.

But to ſhut up all. Take him as a Chriſtian, he was another *Enoch*, a true Walker with God, a very holy man; more I can ſpeak of none, leſſe I cannot ſpeak of him. Thus he was, but now he is not, he is gone, we ſhall never hear him, nor ſee his face more. Oh! that's a cutting word. His life was like *Enoch's* life, and his death very like to *Enoch's* Tranſlation. He died ſuddenly. He went well to bed, ſlept, and died. *His death was a ſleep indeed*; being weary and ſpent with his work, God took him to Heaven, there to give him a Cordial; from the Pulpit he went to the Throne; as ſoon as he had ended his Sabbath here, he entred upon his everlaſting Sabbath in glory. He went warme from his work to his wages, *That's a bleſſed thing, for a Miniſter to be found by death about his Lords buſineſs*. His work was done, he had finiſhed his task, was weary and feeble. God his good Maſter takes him to himſelf, crownes him with life and immortality, and inſtead of hard labour here, calls him to that joyful work of ſinging forth praiſes and *Halelujahs* to his God and Father. And here we leave him. God grant that thither we may follow him. Acts 20.38.

May be ſome will go home and ſay, I have ſpoke too much. My conſcience beares me witneſſe, I have ſpoke my heart, and what is the truth. He was a perſon of ſo much worth, that he doth go beyond all that I have ſpoken; for I may ſay of him with the Comedian, *De quo non poſſum it à magnificè loqui, Id virtus quin ſuperet ſua*. But others will ſay, I have ſpoke too little; that I confeſſe is a truth, but that is my weakneſſe, not my fault. I muſt anſwer this too with that of the Poet. *Terent.*

Quòd ſi digna tuâ minus eſt mea pagina laude,
At voluiſſe ſat eſt.—— *Lucan.*

I ſhall crave leave to adde four words to you, my ſad and ſerious Auditours, and ſo I ſhall diſmiſſe you. I ſhall ſpeak to

you in a *fourfold capacity*; As *private Chriſtians*, As *Miniſters*, As *Pariſhioners*, As *Relations*.

First, as you are *private Chriſtians*; and in that conſideration, let me hint a few things to you.

1. 1. *Be deeply affected with ſuch black Providences as this is.* The *loſſe* of a Miniſter is a great *loſſe*. The death of *private Chriſtian* is ſad, the death of a *good Miniſter* is more ſad, but the death of a *godly* and *able* Miniſter, ſuch a one as our brother
a King. 2. 12. was, this is very ſad indeed. *My Father, my Father, the Chariots of Iſrael, and the Horſemen thereof.* The more publick is the loſſe, the more it is to be lamented: Godly Miniſters are men that are placed in a *publick Orbe*, and therefore their loſſe is much to be laid to heart. What do you loſe when you loſe your godly Miniſters? conſider what the Scripture makes them
Ezek. 3. 17. to be, *Watchmen*, *Stewards*, *Fathers*, *Light*, *&c.* and
1 Cor. 4. 1. you'l ſee you loſe much when they are taken away; and more
1 Cor. 4. 15. than this, there cannot be a *ſadder preſage* of *approaching judg-*
Mat. 5. 14. *ments* to a Nation, than the *death* of ſuch. When God pulls up the ſtakes, he intends to burn the hedge; when the pillars are removed, the houſe is like to fall; upon theſe and other motives, be ſeriouſly and deeply affected with ſuch diſpenſations as this is; God looks for this from you, and his Pro-
Iſai. 57. 1. vidences call you to it: but wo unto us, *The righteous periſh, and no man lays it to heart.*

Secondly, *Put away thoſe things which cauſe God to ſhorten the lives of painful Miniſters.* I might reckon up many; you caſt *dirt* upon them, and God caſts *duſt* upon them; you contemn them, and vilifie them; 'tis one of the ſins of the age. *Jeroboam* made Prieſts of the baſeſt of men; and now thoſe that ſerve in their ſtead, are made the baſeſt of men. The Heathens
Amongſt the Egypt: Prieſts were ἀνυπευθύνους κατὰ τὸν βασιλέα πᾶσι ἀξίας καὶ τῆς ἐξουσίας. *Diod. Sicul. Of Alexander. See Joſ. Ant. Jud. l. 11. c. 8.* will riſe up in judgement againſt us, *who alwaies honoured thoſe that adminiſtred in the matters of their worſhip.* But I'le only inſtance in one thing: you are unfruitful and barren under all the pains of godly Miniſters: they preach in ſeaſon and out of ſeaſon, waſte their ſtrength, ſpend their lungs, preach out their very hearts, and yet you never the better: this makes God to take them away in judgment to you for your unprofitableneſſe. 'Tis your ſin that haſtens their end; if you did thrive better, they would live longer. Thirdly,

Thirdly, *when you mourn becauſe ſo many are gone, be thankful becauſe ſo many are left.* God hath taken many *Labourers* out of his *Vineyard* in a little time; but many are yet ſpared: 'Tis of the Lords mercy, *Eliſha* is not ſnatch'd away too. Well, they are ſpared a little for the *furtherance of your joy and faith*: *prize* them, and *profit* by them, or elſe they alſo ſhall be removed from you. Phil. 1. 25.

Secondly, let me take the boldneſſe to ſpeak a word to you my *Brethren* and *Fathers* in the *Miniſtery*. Though I am but an *Elihu*, yet ſuffer the *word* of *Exhortation* from me. You ſee you are mortal as well as others, nay, indeed your lives are more uncertain than others: your frequent labours, your conſuming ſtudies, your ſpending employments drive you to the grave faſter than others. *The Prophets, do they live for ever?* I would from hence ſtir you up *to abound in the work of the Lord*, to improve your opportunities of ſervice whil'ſt health and ſtrength are afforded to you, to double your diligence, to work *whil'ſt the day laſts, becauſe night is comming, when no man can work*. You are ſpared when others are taken away, there are *fewer hands*, you muſt be the more diligent; this may be will *haſten* death, but this I am ſure, it will *ſweeten* death, and make you go out of the world, if not with *love* from men, yet with *peace* in your own conſciences, 'twill be in the ſtead of a *thouſand cordials* to you when you come to die. *Lord, thou knoweſt I have not been idle.* I have according to my poor *talent glorified thee on earth, and now glorifie thou me, &c.* Be not too much caſt down at the taking away of ſuch *eminent inſtruments* as this was, for God will raiſe up others; he never wanted inſtruments as yet to do his work. If he take away an *Eli*, he'l provide a *Samuel*; if there be need of eminent inſtruments for the beating down of *errour*, the holding up of *Truth*, Such God will provide. He'll have an *Athanaſius* for an *Arius*, an *Auguſtine* for a *Pelagius*, a *Proſper* for a *Cœleſtine*, a *Fulgentius* for a *Fauſtus*. I ſay, let's not be caſt down, God will never want Workmen to do his work: only let us make this uſe of it, we that are *remaining Eliſha's* to get *Elijah's* ſpirit doubled upon us, to treaſure up a large ſtock of grace and knowledge, that we may be able to

2. Job 32. 6. Zech. 1. 5. 1 Cor. 15. ult. John 9. 4. John 17. 4.

bear ſome conſiderable weight when old pillars are gone; and to increaſe our diligence, as God increaſes our work.

3. Thirdly, I ſhall ſuggeſt ſomething to you the Inhabitants of this Pariſh, who have the deepeſt ſhare in this ſad Providence, for though the *Eclypſe* reaches further; yet 'tis darkeſt in your borders. God hath ſmote your Shepherd, and you are like to be for a time as a ſcattered flock; a Shepherd you may have again but every Shepherd is not Mr. *Vines*: ſhall I inmind you of two or three duties.

Zech. 13.7.

1. Bleſſe God for that merciful proviſion which he hath made for you, in a ſucceſſion of godly Paſtours. Not many places in this City have been better fed than you, to the praiſe of his Grace be it ſpoken.

Secondly, Study what is the meaning of God, in the taking away of your Miniſters ſo faſt. Two you have loſt in a little time, though by different waies. The one burnt out like a candle, that hath no more matter to maintain its burning, the other was blowen out. This our brother, now to be inter'd was taken away by the Hand of God, the former Miniſter was taken away by the hand of man, whether juſtly or not, the great day will diſcover, when Kings and Parliaments muſt give a ſtrict account, eſpecially for blood, and that too eſpecially for the blood of precious Miniſters.

Thirdly, Do not forget them, though you cannot enjoy them; Let the precious truths they preach'd, always be ſounding in your ears, for *though they be dead, they do yet ſpeak. Remember them who have ſpoken to you the Word of God*, though now they are laid aſide. You do remember them in ſome ſenſe, witneſſe the large expreſſions of your love to the widow, which the two laſt left behinde them, which I cannot but mention to your praiſe; but remember them further, ſo as to live according to that they have ſet before you. This affection is the beſt affection, this will be their crown and yours too in the day of judgement.

Heb 11.4. Heb. 13.7.

Fourthly, if I ſhall not preſum too far, let me adviſe you to be *careful in your choice again*; that when you ſhall come to that ſerious buſineſſe, you may pitch upon one, who by his Doctrine and Life, may build upon the ſame foundation, upon which

which your worthy Paſtours hitherto have done. My advice may be will give offence, but I hope my prayers will not; I heartily pray, that God will direct you herein to do that which may be moſt for his glory and your ſouls good.

Laſtly, I ſhall ſpeak to you the near and dear relations of this our deceaſed brother: you mourn, you have cauſe to mourn, we mourn with you, we lament for the publike, we ſympathize with you for your privat affliction. You have loſt much, a dear husband, a loving father; but *mourn not as without hope*, quietly ſubmit to God, who hath put this cup into your hand. *It is the Lord*, be ſilent. He is gone, but whither? *to be with God. He is not, but he is*; He is not with you, but he is with Chriſt. He is taken, but God hath taken him; He that gave, he took; ſay, (though it be hard) *Bleſſed be the Lord. If you lov'd me, you would rejoyce, becauſe I go unto my Father.* He is better where he is, than where he was; for here a poor decaying man, but there a glorious triumphing Saint. *The Lord make up this great loſſe to you, to the Pariſh, to the City, to the whole Church of God.*

4

1 Theſſ. 4. 13.
1 Sam. 3. 18.
Job 1. ult.
John 14. 28.

FINIS.

RICHARDUS VINES.

Anagramma.

Charus Dei Sinu.

UNa deeſt Anagrammate litera, ſed tibi nullus
(O dilecte Deo) deſideratur apex.
It's true, our Anagram doth limp a little
That ſpeaks thy bliſſe; but it wants not a tittle.

William Spurſtowe. D.D.

In memory of that eminent Servant of Chriſt, Mr. *RICHARD VINES* deceaſed, lately the learned and faithful Paſtour of *Lawrence* Church in *London*.

Numb. 13. 23. *A Ponderous Cluſter once did give a taſte*
Of Paleſtines *fertility ana pleaſure*
To Zions Denizons, who in the Waſte
Valu'd that Preſent as a royal treaſure;
How fruitful was the Vine *which bare that Cluſtre?*
Pſal. 16. 6. *How fertile was the ſoil which bred that* Vine?
How fragrant all its Vines *then in their luſtre?*
How ſweet a Paradiſe was that holy Line?
Their Lines, *I grant, were fair, our* Lot *is better,*
Theirs but a type was of our Promiſ'd Land;
Micah 7. 1. *Their rich enjoyments were the bark and* letter
Of what we look for in the Heavenly Strand.
But wo is me when Vines *begin to fail,*
Whence can we Grapes expect, or Cordials?
In howling Deſert Zions Pilgrims quail
At the report of Babels *towering walls.*
How many Vines *of late have been tranſplanted*
From wilderneſſe to Paradiſe? whoſe graces,
Whoſe gifts and pains we in our journey wanted,
Men of Seraphick principles and paces.

Their

Their choice Perfections did in thee unite,
As in a common Centre all the Lines,
Both Nature, Art, and Grace thy name made bright,
Each of them was a Vine, *but thou art* Vines.

Roger Drake, *Paſtour of* Peters Cheap.

RICHARDS VINES.

Ἀναγραμματικῶς.
Hic rarus Videns *.

* 1 Sam. 9. 9. Agite, eamus ad *Videntem*, nam qui Prophetа hodiè, antiquitùs vocabatur *Videns*.

Hic eſt ille *Videns*; quo non eſt rarior alter.
Aſſertor Fidei; quo non nervoſior alter.
Malleus Hæreſium; quo non ſolertior alter.
Præco Dei verbi; quo non divinior alter.
Nec vitæ abſimilis voci; non ſanctior alter.
Huic plures, Deus alme, pares concede *Videntes*.

T. D.

Ad Tumulum Viri quàm Clariſſimi, RICHARDI VINES, Aulæ Pembrochianæ *nuper Præfecti.*

Malos lambus *enecat, beat bonos.*

Viator! haud novum fero; ſero malum:
Diu eſt, quod omne Triſte non *novum* fiet.
Jacet, ſepulta Veritas; Sciens perit;
Démque vidit ultimum Pius ſuum.
At illias mali ſequuta tot mala:
In uno habemus omne. *Vinius* cadit.
Malo vel auſus eſſe ſæculo *Bonus*:
Minúſque dives eſſe, quàm pius minùs.
Frequenter *Angliam* dolere perfidam.
Solúmque Patrium ſolebat (O potens
Fide!) imminente ſiſtere à ruina. At heu!
Ruit Columna ponderi impar impari.

Ad hæc: Sacrata Jura Numinis petens,
Amoris ill: plenus in Deum, nisi
Sacrum, nihil dein sapit, nec appetit.
Quam in infimis morari, obire maluit;
Suprema quæritans. *Abit.* (beata Mors!)
Modis oportet hisce Episcopum mori. *P.V. Th.B.*

On his receiving the *Lords Supper* the day, (or rather some hours) before his death.

STrange miracle! Elijah's *Blest repast*
In fourty daies brought him to God at last.
But stranger this. Our Vines *to God does go*
In some few hours, and without fasting too.
And yet in me, it shall no wonder move,
A Raven did bring that: but this, a Dove.
Delicious fare! He reliss'd nought beside:
But tasting of it, lik'd it not; and di'd.
Yet stay, I me out: for know, he is not dead,
But after such a Supper *went to bed.*

Pet. Vink. M. C. Lond.

Upon the Death of so many Reverend *Ministers* of late.

STill we do finde black Cloth wears out the first;
And fruits that are the choicest, keep the worst.
Such men? so many? and they die so fast?
They 're precious (Death) Oh do not make such waste.
Scarce have we dri'd our eyes for losse of one,
But in comes tidings that another's gone.
Oh that I had my former tears agen,
(All but those few laid out upon my sin)
Had I an Helicon in either eye,
I have occasion now to verse them dry.

Triumph (Licentious Age) lift up thy Song,
Presbytery shu'n't trouble you e're long;

Those

Thoſe that tormented you before your day
Are now apace removing out o'th' way.
Tear rather, tremble (England) *ſtand agaſt,*
To ſee thy glorious Lamps go out ſo faſt;
When Death (*like* Sampſon) *thus lays hold upon*
The Pillars of the Church,——the Building's gone.
When we do ſee ſo many ſtars to fall,
Surely, it boads the worlds great Funeral.
London, *look to't, and think what Heaven is doing,*
Thy flames are coming, when thy Lots are going.
Well may we all fear God intendeth wars,
When he commands home his Ambaſſadours.

That venerable Synod, which of late
Was made the object of mens ſcorn and hate,
(*For want of Copes and Miters, not of Graces,*)
Are now call'd up (*with* Moſes) *and their faces*
When they return, ſhall ſhine; God ſees it fit,
Such an Aſſembly ſhould in glory ſit.
The learned Twiſſe *went firſt,* (*it was his right*)
Then holy Palmer, Borrough, Love, Gouge, White,
Hill, Whitaker, *grave* Gataker, *and* Strong,
Perne, Marſhal, Robinſon, *all gone along.*
I have not nam'd them half: Their only ſtriſe
Hath been (*of late*) *who ſhould firſt part with life.*
Thoſe few who yet ſurvive, ſick of this Age
Long to have done their parts, and leave the Stage.
Our Engliſh Luther, Vines, (*whoſe death I weep*)
Stole away (*and ſaid nothing*) *in a ſleep:*
Sweet (*like a Swan*) *he preach'd that day he went,*
And for his Cordial took a Sacrament:
Had it but been ſuſpected,——he would die
His people ſure had ſtopt him with their Cry.
My blear-ey'd Muſe (*'tis tears have made her ſo,*)
Muſt waſh his Marble too, before ſhe go.

Upon the much to be lamented Death of the Reverend Mr. *Vines.*

ART thou gone too (*thou great and gallant mind*)
And muſt ſuch Sneaks as I be left behinde?

If thus our Horſemen and Commanders die,
What can the Infantry do then but flie?
Oh divine Vines *! Tell us, why would'ſt thou go,*
Unleſſe thou could'ſt have left thy parts below?
If there's a Metempſuchoſis *indeed,*
Tell us where we may finde thee at our need?
Who hath thy Memory? thy Brain? thy Heart?
Whom didſt thou leave thy tongue? (for every part
Of thee can make a man.) What if we finde,
(As I'le not ſwear this Age wo'nt change her mind)
Prelacy (though her lands are ſold) revive?
Or Independency (who hopes to thrive
No where ſuit's Trump) ſhould dare diſpute at length
Where haſt thou left thy Preſbyterian ſtrength,
With which thou got'ſt the Game, i'th' Iſle of Wight,
Where the King cri'd, that —Vines *was in the right?*
When Eſſex *di'd (the Honour of our Nation)*
Thou gav'ſt him a new life in thy Oration.
An expreſſion in Mr. *Vines* Sermon on my Lord of *Eſſex.* *But when great* Fairfax *to his Fate ſhall yield,*
Whom haſt thou left——to fetch from Naſeby *field*
Th' Immortal Turf, and dreſſe it with a ſtory,
That ſhall perpetuate his name and glory?
Where's thy rich Fancy (man?) To whom (beneath)
Did'ſt thou thy lofty and high ſtrain bequeath?
Tell us for thy own ſake; for none but he
That hath thy wit, can write thy Elegy.
Till he be found, let this ſuffice, which I
Leave on thy ſtone.———Here lies the Miniſtry.

R. Wylde, Miniſter of Aynhoe.

In obitum Viri Doctiſſimi, pariter & pientiſſimi,
RICHARDI VINES,

Summi Thologi.

QUæ tenerum (quondam) ſolita eſt, & inutile gramen
Et flores agri, carpere falce levi,

Robora, ſublimes CEDROS, VITES q; ſecuri
Fatali, Nunc Mors Improba ſternit humi.
Atque uno (ut miſeros, & per compendia reddat)
Ictu, Stravit totum hoc genus arboreum.
En cui Robur erat QUERCUS, CEDRIq; perennis
Duritiæ, VITIS Lætificæ Bonitas,
Hunc celeri & cæco ſuccidit Vulnere. Caſum
Flebit Poſteritas. Nos ſatis haud fuimus.

In Engliſh thus.

DEath, that was wont the tender graſſe to mow,
And crop with gentle Sithe, the flowers that grow
In broidered fields, now fells our ſtouteſt OAKES,
Tall CEDARS, CHOICEST VINES *with fatal ſtroaks;*
And to compleat our miſery, at one blow
ALL *theſe in* ONE *fierce Death did overthrow.*
For Him in whom the STRENGTH *of* OAKES *did reſt,*
BEAUTY *of* CEDARS, *and of* VINES *the* BEST:
By a ſwift ſecret ſtroak too, envious Death,
Out of our ſacred Grove removed hath.
Thus VINE'S *cut down, and 'cauſe we for his fall*
Cannot lament enough, our children ſhall.

M. N.

Epitaphium,

In Diſputatorem acutiſſimum, Concionatorem fœliciſſimum, Theologum Eximium, Dominum RICHARDUM VINES.

QUo diſputante Nemo Nervoſior
Et Ἀπλοϊκώτερον Strophas ſolvere
Atque ita capiſtrare potis magè.
Quo perorante Nemo facundior,
Doctior aut, Cœlum effundere in Mortaleis
Sinus, aut Mortalia in Cœlum Pectora.
Quo vivente Nemo charior
Aut ſuis, aut Amicis veritatis.
Quo moriente, Ah——

Deſiderantur plurima. Poſuit *Mat. Newcomen.*

Upon the much *lamented Death* of that eminently accomplished Man of God, Mr. *Richard Vines*, late Pastor of *Lawrence-Jury*, *London*.

Jer.24.3. OF *figs two baskets*, and two sorts of *Vines*,
Some *good*, some *bad* I read; unlike their wines.
Deut.32.32. *The Vine of Sodom*, poysonous grapes which beares;
The Vine of *Sibmah* bleeding briny teares;
Esa.16.8. The *wilde Vine* which the Prophets Pot did taint;
Jer.48.32. *An empty Vine*, the foul *self-seeking* Saint;
2 King.4.39. A *blasted Vine*, which *unripe fruits* did cast;
Hos.10.1. A *sowre-grap'd Vine*, unpleasing to the taste;
Job 15. 33. A *bending Vine*, constant to no one side,
Esa.5.7. Ezek 17.6,7. But changing *Lords* and *Faiths* with every tide.
Such were the *old false prophets*, cursed souls
Which poysoned their times with *Hell-brew'd Boules*;
Such Hypocrites; such the Apostate Race;
Ezek.17.15. Foul Covenant-breakers. Men of no *heart*, *All-face*.

None such was this our Vines. A better kinde
Than those forenam'd you do in Scripture finde.
Jer.2.21. *A noble Vine* I meet with, a *Vine choice*;
Gen.49 11. A *Vine* whose fruit *made God and man* rejoyce;
Judg.9.13. A *fruitful Vine*, best Emblem of *Increase*;
Psal 128.3. A *shady Vine*, Ensign of *publick peace*;
1 King.4.25. A Vine of *Gods* own *planting*; *Goodly Vine*;
Psal.80.15. *Branches* implanted in a *Vine Divine*.
Ezek.17.8.
Joh.15.

Such was our Vines, whose noble *fruit*, choice *shade*.
The gracious heart and spirit *cheerful* made,
A Branch of the *True Vine*, *ingrafted*, *drest*;
By th' *Fathers* hand *purged*, *made fruitful*, *blest*,
Joh. 15.1,2,5. With many Clusters, full of such rich wine,
As did *Braines*, *Hearts*, and *Lives* of men refine.

Oh *Noble* Plant! Oh Plant of much renown,
Loaden with so much fruit, as well might crown
A many Ministers, where such variety
Of Learning, Wisdom, Courage, Grace and Piety
Were manag'd with that skill, and so improved,
As made him *honour'd*, *awed*, *reverend*, *loved*.

England consider! Thy *Vineyard* fast declines,
Thy *hedge* is broke, *wall* fallen, thy *choicest Vines*
Transplanted are, now like an *Heath* forlorne
With *stones* thou cover'd art, o're-*run* with *thorne*,
Pester'd with *briars*; the *Beast*, *Fox* and *wilde Bore* Esa. 5.
Do all assault thee, and will more and more. Psal. 80. 13.
Cant. 2. 15.
But *look down Lord from Heaven*, and *visit* thou Psal. 80. 14.
This *Vineyard* ('tis *thine own*) in danger now;
The *stones* and *thornes* pick out; the *hedge* and *wall* Esa. 5.
Restore, *tower* build; but above all
Let thy *eye* be upon it *night* and *day*, Esa. 27. 3.
Whatever may it hurt chase thou away.

To the Honourable Memory of Mr. Richard Vines.

BUt why so soon, why make such haste away?
Could'st thou not brook a little more delay,
And give some warning of so sad a blow,
No private, but a common overthrow?
As when the Fabrick of some stately Tower
Comes near the period of its fatal hour;
Here shrinks a rafter, there a pillar groanes,
And all the parts breath out their farewell moanes,
That so some just and seasonable fear,
May the indwellers for the stroke prepare.
And was it thine intent to verifie
What we thought false, *that Seraphims may die*?
Sure could they die, just so they'd lose their breath,
Nor would they pray against a sudden death:
What was the cause thou wast so hurried hence,
Nor with a moments stay would death dispence?
Was it because that restlesse hellish crew
Did with good Angels their dispute renew
'Bout *Moses* body, and th' Archangel chose
Thee for his Second to confute his foes?
Or did those blessed spirits, (who use to pry

And

And ſearch into the Goſpel-myſtery)
Come to a riddle, and reſolved thus
To ſend for thee to be their *Oepidus*?
Were it not heatheniſh to apprehend
Mortals could to a Deity aſcend,
I ſhould expound thy ſudden change to bliſſe
A token of thine *Apotheoſis*:
As *Romulus*, when to be deifi'd,
He muſt to Heaven in a whirlwinde ride.
Or was't becauſe had a more lingring death
Giv'n timely notice of thy paſſing breath,
Such rivers would have flow'n from mortal eyes,
As might the world with a new flood ſurprize.
Or elſe, like *Niobe*, ſuch had been our moan,
That all mankinde had wept into a ſtone.
But now amazement did our tears ſuppreſſe,
And made our grief the more, but danger leſſe.
Forraign Geographers did once ſurmize,
That *England* had three Univerſities;
London was one: but now they'l change their tone;
'Tis now too true, *England* hath leſſe by one.
O you *Caligula's*, whoſe monſtrous rage
Could wiſh that all the *Levites* of this Age
Had but one neck, that ſo one bloody ſword
Might cut off all the conduits of the Word;
Forbear, 'tis done, and here doth bleeding lie
As in a Map all *Englands* Miniſtry.
You brood of *Munſter*, whoſe prodigious ire
Deſtines all Libraries unto the fire,
Surceaſe your barbarous rage; within one ſpan
Here lies the aſhes of the *Vatican*.
When *Lambeth*-Sea of Books was to forſake
Its ancient Seat, and a new Chanel take,
Our Senate did eſpouſe thoſe choice remains,
To *Sion*-Houſe, *Cambridge* forbade the banes.
'Twas doubtful where that walking Library
Would fix: both places were reſolv'd to try
Their titles, but at laſt did thus agree

To send it to the University
Upon these termes, they should with *Vines* dispense,
And send him hither for a recompence.
He was transplanted; Thus our common mother
Found one vast Library, and lost another.
Or if you please, you may compound it thus:
They got the shadow, th' substance came to us.
Some blam'd the publick body of the Nation
Because they did not call a Convocation;
They sent for *Vines*, and what need further cost?
In him a whole Assembly was ingrost.
It could not then be said to *Englands* shame
It hath no Synod, for such was thy fame,
That in thy Head as in a Common Hall
They saw, they heard a Council genral.
Some say that *Englands* present Ministry
Is nothing but an Antichristian fry,
Then sure thou was't the Pope, for 'twas confest
Thou hadst all Laws i'th' Cabinet of thy breast.
But peace, my whining Muse, and say no more
Of unknown worth, conceal his hidden store.
Bury the rest, least mortals too much prize
His sacred reliques, and idolatrize.
Least other Students, when his parts they hear,
Grow negligent, and sink into despair.
Do but name *Vines*; more need not be expresst,
Tagus and *Ganges* will report the rest,
Each echo at the mention of his name
Will be a sounding Trumpet of his fame.
Sure, that at *Uxbridge* will speak his renown.
Oftner than the echo at *Pont-charentoon*.

Mat. Pool. Min. of Bl. Quern. Lond.

On the sudden and unexpected death of that famous and incomparable Preacher of the Gospel, Mr. *Richard Vines*.

I'me pleas'd much more to see a *Vine*, though weak,
Laden with clusters, and its branches break
With weight of Grapes, than view a sturdy tree,
Barren, though standing to eternity.
A knife that cuts the sheath I'le rather chuse,
Though 't wear apace, than that's not fit for use.
A brave man's gone, but this shall be my strife,
Just so to live, though so I end my life.
My Fancy runs too flat; for every line
Should yield a flavour of the sprightly Vine;
I would not drop a crabby tear on's Herse,
Eager devotion martyrs him in verse.
Yet farewel mirth. Just reason for complaint,
When *Vines* are dead, no wonder if we faint:
Nothing but Cypresse pensive heads shall dresse,
The *Vineyard* is become a wilderness.
Soure grapes there are, I know, in every hedge,
But he who eats them sets his teeth on edge.
Thy grapes were ripe (pure soul) so that the Presse
Was needlesse, since the streams of happinesse
Ran from thee freely, and thou didst distill
The blessed dictates of thy Makers Will.
For souls inflam'd with lust; Thy Art divine
Afforded water when they long'd for wine.
And where a soul lay prostrate with despair
Thy wine prov'd *Aqua vitæ*, cordial, rare:
Milk unto babes, strong meat to manly stature,
Thy doctrine sympathiz'd with every nature.
Thus the *Vine* flourish'd, till a sovereign fate
In Paradise did it innoculate.

S. Jacombe, Mary Woolneth Lombard-street.

Upon the never enough to be lamented Death of the learned Mr. *Richard Vines*.

AMong the throng of Mourners who do come
To wait upon the learned *Vines* his toombe;
Make room (I pray) for one, who with lame verse
Can only crawle to offer at his Herse.
My muse (like *Cræsus* son) was fast tongue-ti'd,
And had ne're spoke, had not his father di'd.
Let her but groan to ease her heart, and then
She shall give over, and be dumb agen.
Oh you his people, let your sorrows swell
To floods of tears, which to th' world may tell
Your losse, and when y'have wept your eyes quite dry,
Let him be wept by your posterity.

How have we angred Heaven? what ugly sin
Hath in this wretched City harbour'd been?
What whoredoms, murders, and Heaven-daring crimes
Have broken out in these debaunched times?
That we should live to see the angry hand
Of God stretch't out against our Church and Land,
Breaking our pillars down with furious hatte,
Laying our well compact foundations waste.

Powerful *Whitaker*, whose incessant cries
Did reach the Heavens, and laid siege to th' skies.
Reverend *Gataker*, whose unfathom'd brain
Did all the Arts and Sciences contain.
Laborious *Robinson*, whose care and pain
Was for immortal souls, not wealth or gain.
Stout-hearted *Love*, who durst defie the axe,
When others yielded like the melting wax;
These are no more, and to compleat our wo,
Eloquent *Vines* stoops to deaths fatal blow.
Have patience (Gentlemen) and tithes abhor'd
Will lapsed be unto the present * Lord.
You need not beat your braines how to lay waste

* The Patron.

Our pious Clergy; See, with speed they haste
To get into their Ark, before the cloud
(That gathers thick) poure down in showers of blood.
If thus our glorious Lights waste and expire,
For all our new ones we may sink i'th' mire
Of damn'd Apostacy, that horrid crime
Which threatens ruine to our present time.
Oh for an *Atlas* to uphold the Sphear
Of our reeling Church, which frighted shakes with fear.
I could my self turn Seeker, (but 'tis vain)
Another sturdy resolute *Vines* to gain:
He whose undaunted courage did contend
With blasphemies and errours to his end.
No armed vice, or wickedness in buff,
No scarlet sinners gown, or chain, or ruff,
Could fright him to base silence, no sweet bait
With a hook in it, but he scorn'd it strait.
Rather than swear, that which his soul did dread,
He lost his Head——would have lost his Head.
When *England's Essex* fell, our Nations glory,
Who but Seraphick *Vines* must tell his story?
The drooping Stage that did attend his fall,
When Lords and Commons wept his Funerall;
The mourning drum, the Lance and Enfignes trail'd,
The robes of honour all in Sables vail'd
Did but affect the eye, 'twas only he,
Who tun'd our hearts into sad melody:
His tongue and pen eternis'd *Essex* more,
Than all the Trophies which his tombe then wore:
And this will sound our learned *Vines* his praise,
Louder than riming, or our crackling bayes.

Thomas Playne, Cant.

FINIS.